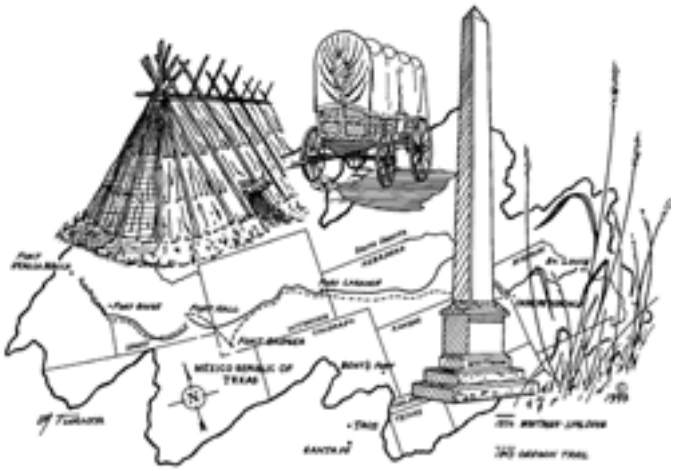
Whitman Mission Teacher's Guide



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Contents

Whitman Mission Teacher's Guide

Thank you for your interest in Whitman Mission National Historic Site. We hope the following teacher's guides will assist you in learning and teaching the history of the Pacific Northwest and the Oregon Trail. We hope that even if you are not a teacher but are just interested in the history of the Pacific Northwest, or researching for a paper, that you will take some time to look at the interesting informative material available in the two teacher's guides.

Whitman Mission offers teachers' workshops in environmental education, archaeology, and Whitman Mission history. For more information see our Whitman Mission Teacher Workshop Page at www.nps.gov/whmi/workshop.htm.

If you are planning a class visit to Whitman Mission National Historic Site, please call (509)522-6357 to make a reservation.

Sincerely,

The Whitman Mission Park Rangers

SECTION ONE
GENERAL INFORMATION

GENERAL STATEMENT TO TEACHERS

We are glad you have chosen to visit Whitman Mission National Historic Site. This guide has been designed to help teachers who have selected Whitman Mission as a field trip destination. We hope it will be a useful tool in planning your classroom activities while studying this particular period in history. Nothing in this booklet is protected by copyright laws, so you are encouraged to copy and distribute anything you wish.

- Visitor Center and Museum are open daily except on Thanksgiving, Christmas Day and New Year's Day.
- A total of almost one (1) mile of self-guiding trails lead to the mission site, the Great Grave and the Shaft Hill.
- Seven audio stations are located throughout the grounds and operate year round with descriptive messages.
- Whitman Mission National Historic Site charges a $2.00 per adult entrance fee for visitors, but all adults that are part of a school group are admitted free. Children under 17 are always admitted free.
- There is a picnic area, but please no camping or fires.
- Beverages and food are not sold at the site.
- An orientation film is shown every half hour daily. School groups may request a special film, "The Whitmans and the Waiilatpus".
- When making advance reservations, school groups may request a spinning demonstration given on the "walking wheel", or a talk about the Cayuse culture. Wool sample cards and copies of the "Waiilatpu Press" are available to visiting school groups while they last.

Because of the large number of school groups visiting the park in the spring and fall, it is necessary for your group to notify us of your planned visit so we can reserve the film, the auditorium, and the demonstrations for you.

Videos and films on various topics may also be sent to your class in advance of your visit, or even if you're not visiting us.

Teacher workshops are available in Whitman Mission history, Project Archaeology, Project WILD, Project WET, and Project Learning Tree.

Whitman Mission National Historic Site is located seven miles west of Walla Walla off Highway 12.

We hope you enjoy your visit and feel free to contact us at (509) 522-6357 for information concerning your visit and to make reservations.

SAFETY FIRST!

We want your visit to be a safe and pleasant one. Please be cautious around the millpond and irrigation ditch. If the walks are wet, please walk slowly. WALK carefully down the Memorial Shaft Hill trails. Also help us preserve the beauty of Whitman Mission by keeping on the paved trail on Shaft Hill. The soil and vegetation in this semi-arid area are very fragile and it is the only part of the park with historic vegetation similar to the time when the Whitmans lived here. So future generations may also enjoy the park, please do not pick flowers or other plants.

National Park Service areas are the most important, most protected, areas in the United States. The law creating the National Park Service directs us to manage these areas from a viewpoint of preservation and protection. We manage the parks for the use and enjoyment of the public, but must do so in such a way that no harm comes to the park. This will ensure that future generations will be able to enjoy the same resources that exist today.

THINGS CHILDREN, AS VISITORS, CAN DO TO HELP MAINTAIN THEIR PARK

Take only pictures and memories, leave only footprints.

Pick up litter and put it in a trash can.

Stay on trails, especially on Shaft Hill.

Respect animals by not chasing, harrassing, or feeding them.

Leave plants for other visitors to enjoy by not picking them.

In the museum, look with your eyes, not your hands.

Leave historical artifacts (like arrowheads) in place and report them to a ranger.

Stay off the split rail fence and wagon.

Stay on the paved trails and Oregon Trail.

Available Programs and Suggested Time Allowances For Your Visit To Whitman Mission

If you have <u>ONE (1)</u> classroom group (approximately 30 children) and have:

1 hour

Introductory talk with ranger

View the l6 minute long “Whitmans and Waiilatpus” movie

or

Introductory talk with ranger

See the l0 minute pioneer cultural demonstration.

See the l0 minute Native American cultural demonstration.

also

Walk the Mission Grounds loop trail in 20 minutes.

2 hours

ADD: See the museum exhibits for 20 minutes.

Walk the Oregon Trail and Great Grave Trail in 20 minutes.

Try one of the games suggested in the Teacher's Guide.

3 hours

ADD: An activity from the Teacher's Guide.

Play a game on the grass near the parking lot and picnic area.

See another movie available at Whitman Mission.

Larger groups, use the following table to estimate the time needed (used in conjunction with above estimates for 1 class):

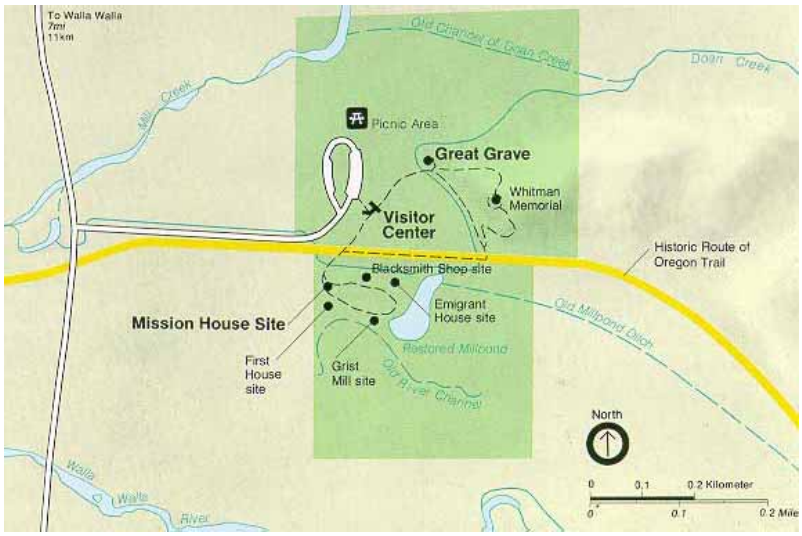
1 CLASS	**1 hour's stay**	**2 hour's stay**	**3 hour's stay**
2 CLASSES	**1 hour, 45 min.**	**2 hour, 30 min.**	**3 hours, 15 min.**
3 CLASSES	**2 hours, 30 min**	**3 hours, 15 min.**	**4 hours**
4 CLASSES	**3 hours**	**3 hours, 45 min.**	**4 hours, 30 min.**

These time allowances do not include lunch or restroom stops, or time for purchasing books and postcards at the small gift shop.

Vicinity and Site Maps

Area Map

Whitman Mission National Historic Site Map



WHITMAN MISSION MUSEUM

The current Whitman Mission Museum opened in January, 1989, and is designed to assist the visitors' understanding of the two strong, vibrant cultures that met and eventually clashed at Whitman Mission. The museum is not intended as a visitor's sole source of information about the park or the events here. In order to gain a thorough understanding of the story of Whitman Mission, visitors should see one of the audio-visual programs in the auditorium, walk the park interpretive trails, and talk with a Park Ranger on duty in the Visitor Center.

The paragraphs that follow show the exhibit sequence a typical visitor or school group experiences in the museum as they walk through it in a counter-clockwise direction:

When the Whitmans arrived, the Cayuse had acquired the horse, their wealth was expanding, they were acquiring the best things the fur traders had to offer (metal axes, pots, knives, etc.), but they did not depend on traders for their livelihood. The artifacts on the entrance wall, along with the photographs, show a culture that was successfully using the area's hunting, fishing, and vegetation resources to provide all of their needs. Trading with other Indian tribes and with the Hudson's Bay Company supplemented their traditional tools and weapons.

The large painting in the corner depicts Waiilatpu, meaning "the place of the rye grass," before the Whitmans arrived in 1836. The rye grass, now known as Great Basin wild rye, is a native grass that grows 6-8 feet tall, and can still be seen at Whitman Mission.

The Whitmans left a strong, young, growing United States to come to an unclaimed and virtually unknown land. Marcus and Narcissa Whitman were from a well-settled area in upstate New York that experienced a great religious revival in the early part of the nineteenth century, known as the Second Great Awakening. The clock and rifle on the wall illustrate America's growing industrial might. The Christian Science Advocate contains the newspaper article that initiated the missionary drive into the Pacific Northwest.

Whitman was a well-trained doctor. Fairfield Medical College was a leading medical school of the time. As the Whitmans and Henry and Eliza Spalding left for the West, they had little idea of the trials they would face in the Old Oregon Country.

The diorama in the center of the room with the life-sized figures contains many messages. The first figure represents a Cayuse hunter with his bow and quiver of arrows. Almost all his attire is traditional, with a few trade beads added for decoration. The second figure, a Cayuse medicine man, is looking directly at the next figure, the mannequin that represents Marcus Whitman. The new and the old ways of medicine stare at each other.

The young Indian woman leaning on the fence has clothing influenced by trade goods, while the older Indian woman bent over digging roots is more traditional in her dress. She is using a wooden digging stick to dig koush roots and put them in her handmade bag.

The little girl in the green dress represents the children of both white and Indian parents (typically a white father and Indian mother). Her dress is made from trade cloth obtained from the Hudson's Bay Company. She is most influenced by pioneer culture, and is looking at the figure representing Narcissa Whitman. We do not know how accurate these mannequins of Narcissa and Marcus Whitman are. The important thing to remember is that one culture—the pioneers with their wheels and plows—contacted another culture—the Cayuse Indians.

In the corner are examples of the dishes, the stove, and other utensils the Whitmans used. Under the large painting of Whitman Mission are artifacts recovered from either the Whitman mission buildings or from Hudson's Bay Company's Fort Walla Walla, 30 miles west of the mission on the bank of the Columbia River.

Next, in the corner, is the end of Whitman Mission, eleven years after its 1836 establishment. Measles devastate the Cayuse tribe, and many Indians blamed Whitman for his inability to cure the disease. After the killing

of the Whitmans' and eleven (11) others, and subsequent hanging of five Cayuse three years later for their alleged participation, the Cayuse tribe underwent profound changes.

A treaty in 1855 attempted to put most eastern Oregon and eastern Washington tribes onto reservations. After military campaigns were used to enforce the treaties, the tribes of central Washington were no longer a threat to pioneer settlement. Later years on reservations, examples of traditional clothing, and examples of trade goods round out the look at the Cayuse way of life.

In the last corner of the museum is the seasonal round, showing how, before white Americans came into the area, the Cayuse spent their year. Part of the year was spent in the mountains, part in the valley, and part by the river. The Cayuse traditionally were hunters and gatherers using the wild plants and animals of these areas to survive and flourish. Whitman first introduced agriculture as a way of life to the Cayuse.

THE NAME WAIILATPU

"Written by long-time Ranger Jack Winchell"

A young couple asked me to pronounce the Indian name for Whitman Mission. I said, "It's pronounced Why-ee-lat-poo, and the 't' in the 'lat' is half silent." They replied, "That's strange, we are from Hawaii and that is exactly how the word would be pronounced there. In Hawaiian, the 'wai' is pronounced as 'why', the extra 'i' is pronounced as 'e', and the rest of the word is pronounced la-poo. We don't have a 't' in our alphabet."

To me that was an interesting conversation because in 1838 the Hawaiian Mission sent a printing press to the Oregon missionaries, along with its twelve letter phonetic alphabet. Henry and Eliza Spalding, Cornelius Rogers, and Asa Smith added two letters, an 's' and a 't', to the alphabet and adapted it to the Nez Perce language.

According to some sources, the Indians and early settlers pronounced Waiilatpu with the more musical sound of Way-ee-let-poo; without any accent mark. Today, the Cayuse pronounce it Wah-eel-et-poo; also, without any accent mark. Marcus and Narcissa spelled it Wieletpoo in their early letters. But, after the phonetic alphabet was devised, they spelled it Waiilatpu. Waiilatpu is a Nez Perce word meaning, "people of the place of the rye grass", another translation by the Cayuse is reported to be "people of the shady place". Pu or Pum in a Nez Perce word means "people of."

The French Canadian trappers first saw the Waiilatpu Indians near the basalt outcroppings along the Columbia River. So, they called them Caiilloux, pronounced Cayuse, meaning "people of the rocks." Cayuse is the name they are known by today.

The native Cayuse name for themselves was probably Lík-si-yu. It is possible that Lík-si-yu was simply a name for a local group of Cayuse. The meaning of Lík-si-yu is not known, but according to legend, the Cayuse's native name meant "superior people."

The Whitmans settled in Cayuse country. And, whether you call it Whitman Mission, Waiilatpu, Wieletpoo, Te-taw-kin, or Lík-si-yu, or plain old Cayuse country, one thing is clear—the Whitmans were kind, generous, and courageous, with a clear vision of establishing a Christian community; a place where whites and Indians, settlers and Cayuse, could live, work, and farm together. The Cayuse were a proud, intelligent, and superior people caught in the tragic and misunderstood events that followed the coming of the white man—a religion they couldn't understand, a sickness that killed half the tribe, a treaty that took away most of their land, settlers that didn't abide by the treaty and took still more land, and the final shrinking of their reservation to its present size.

MOST FREQUENTLY ASKED QUESTIONS

Was the mission built on the hill?

No. The mission grounds lie to the south of the present day visitor center. The marble structure on the hill is a memorial shaft to the Whitmans and their co-workers. It was dedicated in 1897, during a 50th anniversary celebration of the Whitmans' deaths. (The Great Grave was also dedicated at this time.)

Why did Whitman choose this location for his mission?

The Whitmans and the Spaldings intended to settle among the Cayuse and Nez Perce. Together they decided to build two missions instead of one mission. It was then decided that Spalding would settle further east and the best site for Whitman Mission was between the Walla Walla River and Mill Creek. Five good reasons for choosing Waiilatpu as the site are:

a) The Cayuse Indians lived in this area. The Walla Walla and Umatilla Indians also resided in the region.
b) The site was near the location of the Hudson's Bay Company's Fort Walla Walla. Fort Walla Walla was located directly on the main communication line which linked Vancouver and Montreal.
c) The chosen site marked the end of the long trail that wound through the Blue Mountains. Also, the Columbia River was nearby, and this river was the main artery of trade and travel in Old Oregon.
d) The nearby creek and river provided ample water and good soil for farming.
e) The Cayuse offered this land to them.

Were the Cayuse the only Indians with whom the Whitmans worked?

No. The Whitmans also worked with the Walla Walla, Umatilla and to a lesser extent, the Nez Perce Indians.

Where were the Whitmans originally from?

Marcus Whitman was born September 4, 1802 in Rushville, New York. Narcissa Prentiss Whitman was born March 14, 1808 in Prattsburg, New York.

What religion were the Whitmans?

Presbyterian. Marcus was made a Presbyterian elder of the Wheeler Church in 1834.

Where did Whitmans' child drown? What was her name and age at the time of her death, and where was she buried?

Alice Clarissa Whitman, born March 14, 1837 (on the evening of Narcissa's twenty-ninth birthday) was the first white girl born of American parents west of the Rockies. She died Sunday, June 23, 1839. She was two years, three months and nine days old. At approximately 2:30 in the afternoon, Alice went down to the river to get some water in two cups. Soon after, two (2) cups were observed floating in the river. After some time searching along the river, an old Indian found her body caught on a tree root which extended into the river. The exact location of her grave is not known today. It is believed to be in the vicinity of the current Great Grave.

Did the killings take place on the hill?

No. Marcus was the first one killed, in the Mission House kitchen, November 29, 1847. Others died at various spots at and near the mission, one died escaping, one died travelling towards the mission.

Were all the people at the Mission killed?

No. Out of seventy-five, thirteen were killed, seven escaped (including Hall, who disappeared), three half-Indian / half-white boys were released, fifty were held captive. Of the fifty captives, two children and one adult died of measles. The remaining forty-seven were ransomed on December 29, 1847 by Peter Skene Ogden of the Hudson Bay Company.

How old were the Whitmans when they were killed?

Marcus Whitman was forty-five years old and Narcissa was thirty-nine years old.

What happened to the Mission buildings?

After the killings, the Indians destroyed everything they could. When the Oregon Volunteers arrived they partially rebuilt the main Mission House, and changed the name to Fort Waters. After they left, the Indians in the area once again destroyed all structures. Luckily for archaeologists, fires that had been set by the Cayuse caused the Mission House roof to fall on the foundations, preserving them.

Where was Fort Walla Walla?

There have been two Fort Walla Wallas in the Walla Walla Valley:

a) In 1818, the Northwest Fur Company built a fort near the confluence of the Walla Walla River and the Columbia. This was first known as Fort Nez Perce, but in later years its name was changed to Fort Walla Walla. Within the thirty-seven years of its existence, there were three forts built in this area, each one replacing the previous fort. In 1821, the Hudson's Bay Company took charge and operated the fort until the Indian troubles began in 1855. This fort is the one that is mentioned in the Whitman story.

b) The second Fort Walla Walla was built in 1856 in the city of Walla Walla. Later it was moved to a location which is now behind the Veterans Hospital. It was strictly a military fort and did not have any bearing on the Whitman story. It was abandoned about 1910. This is the site of the present day Fort Walla Walla park, cemetery and museum complex, as well as the Veterans Hospital and grounds.

SAMPLE QUESTIONS ABOUT THE WHITMANS

1) From which state were Marcus and Narcissa Whitman?

2) In what year did the Whitmans arrive at Waiilatpu?

3) Why did the Whitmans come to Waiilatpu?

4) With which Indians did the Whitmans work?

5) When was Alice Clarissa born?

6) When and how did Alice die?

7) How old was Alice at the time of her death?

8) What was the last name of the family of seven children who came to live with the Whitmans after their parents died?

9) Why did the Whitmans abandon their first house?

10) How did the Whitmans grind wheat into flour and how was this item powered?

11) What type of fruit trees were grown at the mission and how many trees were there?

12) What was the job of the blacksmith?

13) Name five items a blacksmith would make.

14) Where was the schoolroom at the mission located?

15) How many rooms were in the Mission house?

16) Name five children who lived at the mission.

17) What is the name of the trail that runs through the mission?

18) What disease was brought into the Mission that caused the death of many Cayuse?

19) Why did so many Cayuse die?

20) What was the fate of a medicine person who failed to cure a patient?

21) On what date were the Whitmans killed?

22) How many people were killed during the Whitman Killings?

23) How many survivors were there and how long were they held captive?

24) What was the ransom paid in exchange for the hostages?

25) Who helped to arrange the release of the hostages?

26) What is the height and elevation of the Memorial Shaft?

27) When was the Memorial Shaft erected?

28) How many names appear on the Great Grave?

29) What are the names of the other two individuals that are also buried alongside the Great Grave?

ANSWERS TO SAMPLE QUESTIONS

1) New York.

2) 1836.

3) They came to build a mission and to teach the Indians about Christianity.

4) The Cayuse Indians.

5) March 14, 1837.

6) Alice died of drowning in the Walla Walla River on June 23, 1839.

7) Two years and three months.

8) Sager.

9) The first house flooded because it was built too close to the Walla Walla River.

10) Flour was ground up using a grist mill. The grist mill was water powered.

11) There were 75 apple trees, plus a nursery of apple, peach and locust trees.

12) The blacksmith's job was to make items out of metal.

13) Some of these include horse shoes, gardening tools, carpentry tools, etc. Any five OK.

14) In the Mission house.

15) There were eight main rooms.

16) 1) Helen Mar Meek 2) Mary Ann Bridger 3) David Malin 4) Perrin Whitman 5) Catherine 6) Elizabeth 7) Francis 8) Hannah Louise 9) John 10) Henrietta 11) Matilda (Sager).

17) The Oregon Trail.

18) Measles.

19) The Cayuse had no natural resistance to the measles.

20) Death, if the relatives of the deceased insisted.

21) November 29, 1847.

22) Thirteen were killed at or near the site of the mission.

23) There were 49 survivors held for one month.

24) 62 blankets, 63 shirts, 12 guns, 600 loads of ammunition, 37 pounds of tobacco, and 12 flints.

25) James Douglas and Peter Skene Ogden.

26) 27 feet total; elevation at base of Memorial Shaft: 720 feet above sea level.

27) 1897—at the 50th observance of the Killings.

28) 14 names.

29) William and Mary Gray.

WHITMAN MISSION SEEK AND FIND

1) Find the *tomahawk* displayed with the Indian photographs and arrowheads. What else, besides chopping or cutting could this have been used for? Look closely._____.

2) Do you see the *parfleche*? What colors are used to decorate it? _____. Draw a small picture of it.

3) Describe the *dishes* in the cupboard.

4) Name three items, in addition to the dishes, that are located in the homemaking display. _____, _____, and _____

5) There are two *toys* displayed in the museum. What are they?_____ and _____.

6) There is a *blue dress* in a display. Name 3 items used to decorate it _____, _____, and _____.

7) Find the *Circle of Life*. What are some of the activities pictured in the sections for:
SPRING _____.

SUMMER _____.

FALL _____.

WINTER _____.

8) How many figures are there in the center section of the museum?_____. Describe whom two of these figures represent._____
_____

9) What is the figure of the *Indian girl* holding in her hand?_____.

10) Find the *Indian woman* who is digging roots. What is her digging tool made out of?_____.

11) Find the figures of the *hunter* and *medicine man*. What are their moccasins made from?_____.

12) Look at the Whitman-Spalding 1836 Route map. What city did they start in?_____

13) Name the four Sager girls whose pictures hang in the museum. _____, _____, _____, and _____

14) Name two items that are on display that belonged to Marcus Whitman._____, _____

15) Look at the wagon wheel. What is the tire made of?_____

WHITMAN MISSION MUSEUM
SEEK AND FIND
ANSWERS

1) It's a (smoking) pipe.

2) A parfleche was used to store personal belongings. The colors used to decorate it were blue, red, yellow, and green.
(Drawing).

3) Blue and white pictures of country scenes - people, plants, streams, animals, buildings...

4) (Choose 3) wooden bowl, butter churn, wooden bucket, metal candle forms, cast iron stove, adobe bricks.

5) Toy iron, Indian doll in a cradleboard.

6) Shells, beads, leather strings, metal.

7) *Spring:* Women searching for/gathering food, root digging.
Summer: Men horseback riding, women cooking, gathering wood for fires.
Fall: Man fishing with net at waterfall. Man holding fish while talking to another man.
Winter: Woman preparing food for smoking. Most people inside tipis and lodges. Smoke coming from lodges.

8) Seven (7) figures: (choose 2) Marcus and Narcissa Whitman, a half- Indian girl, a medicine man, an Indian hunter, an Indian woman root-digging, an Indian woman who is leaning over the fence.

9) A moccasin

10) Wood and antler

11) Leather/deerskin

12) St. Louis

13) Catherine, Elizabeth, Henrietta, Matilda

14) (Choose 2) compass, bible, mortar

15) Iron/metal.

SECTION ONE
CAYUSE INDIANS

HISTORICAL HIGHLIGHTS

The Plateau Indians of the Oregon Territory lived in the area between the Cascade Mountains and the Rocky Mountains. Much of this area is high flat land, but there are also mountains, canyons, and many rivers and valleys. Part of this area is now the eastern part of the state of Washington, including the place that is now the city of Walla Walla. Some of the tribal names were Snake, Cayuse, Umatilla, Yakima, Spokane, Palouse, and Walla Walla; all familiar place names in this area today.

The people of the Plateau moved from place to place to gather growing edible vegetables which made up much of their food, such as the camas, kouse, and bitter-roots. Their fruits were the serviceberry, chokecherry, huckleberry, and wild strawberries. They made woven bags out of Indian hemp and the designs were created out of grasses, such as rye grass, bear grass, or hemp and, later, corn husks. Different sizes and shapes were created for carrying their harvest and personal belongings.

Their homes were movable tepees made of poles covered with mats made of tule (pronounced too-lee) reed, a tall, tough reed that grows in wetlands in the Walla Walla area. In winter they made more permanent homes. They dug a pit a few feet into the ground and over it constructed a framework of poles which they covered with the tule mats. Then earth was piled up around and partly over the structure to provide insulation. The large winter lodges that were shared by several families were rectangular at the base and triangular above. They were built with several layers of tules; as the top layers of tule absorbed moisture, they swelled to keep moisture from reaching lower layers and the inside of the lodge.

In addition to gathering, these Indians were also hunters and fishermen, with salmon making up a major part of their food supply. Later, when horses came to this area, there was also trading for buffalo with the tribes on the plains east of the Rocky Mountains, and groups of hunters rode far to hunt buffalo, deer, and elk.

The Cayuse were the Indians who lived in the area of the plateau where Walla Walla is today. Their territory was at a crossroads of the Oregon country. The Indian and trapping trails from north, south, east and west crossed their lands. They lived near the great Columbia River which served as a highway for many Indian tribes.

THE CAYUSE, UMATILLA, AND WALLA WALLA INDIANS

The material contained in this document has been excerpted from the "Indian Curriculum Materials Teachers' Manual Grades 2-4: The Culture and History of the Cayuse, Umatilla and Walla Walla Tribes"

THIS MATERIAL IS USED WITH PERMISSION OF TAMASTLIKT CULTURAL INSTITUTE - CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION.

INTRODUCTION

This brief writing is in no way meant to be a complete historical or cultural study of the Cayuse, Umatilla and Walla Walla Indian people. Its purpose is merely to provide the reader with a background and insight into the events and happenings, which have influenced the culture and unique character of the Indian people of the Confederated Tribes of the Umatilla, Indian Reservation. Over a period of approximately 150 years, these Indian tribes underwent drastic changes that affected every aspect of tribal life. Many of these changes were destructive to the

culture and economic stability of the three tribes. Efforts are being made today by Tribal people to develop a new economic base and reinforce surviving Tribal traditions. The education of non-Indians with regard to Tribal history, culture and current goals and activities are part of these efforts.

ABORIGINAL TERRITORIES

The Confederated Tribes of the Umatilla Indian Reservation consists of three tribes: the Cayuse, Umatilla, and the Walla Walla. This confederation was established by a treaty between the three tribes and the U.S. Government in 1855. Today tribal members of the confederation live on the Umatilla Indian Reservation near Pendleton, Oregon.

However, prior to the treaty of 1855, these three tribes inhabited a larger territory located in Southeastern Washington, and Northeastern Oregon. The Umatilla and Walla Walla tribes frequented the Columbia River, the lower regions of its tributaries, notably, the Umatilla River and Willow Creek for the Umatillas and the Walla Walla and Snake Rivers for the Walla Wallas. The Cayuse lived mostly on the upper courses of rivers draining into the Columbia as far as the Grande Ronde River, and upper sections of the Tucannon and Touchet Rivers. All three hunted east of the Columbia in the Blue Mountains. Bands camped at favorite spots during the year, but all shared the same area.

LANGUAGE

The three tribes were part of a much larger culture group called the Plateau Culture. The Plateau Culture included the Nez Perce bands of Idaho and Washington, the Yakima bands of Central Washington and the Wasco and Warm Springs bands of North Central Oregon on the lower Columbia River. There were many other smaller bands and groups such as the Palouse, Wanapum, and so on. This large body of people belonged to the Sahaptin Language group and each tribe spoke a distinct and separate dialect of Sahaptin The Umatilla and Walla Walla each spoke their own separate dialect, while the Cayuse in later years spoke a dialect of the Nez Perce with whom they associated a great deal. The original Cayuse language, which is extinct today but for a few words spoken by just very few individuals on the Umatilla Reservation, is closely related to the Mollala Indian language of the Oregon Cascade Mountains.

SUBSISTENCE, HOUSING AND MIGRATION

The life and culture of the Cayuse, Umatilla, and Walla Walla Indian people revolved around the gathering of food, which in itself was a constant seasonal cycle of migration over a rather large segment of land. The principal staples of life were salmon and roots. Salmon were fished from the Columbia River and its tributaries in great quantities during the annual runs, which lasted from late spring until fall. Other types of fish such as eels, steelhead, sturgeon, suckers, whitefish, and so on, were also used in large quantities. A large variety of hooks, nets, spears, and traps were used for fishing.

Platforms suspended from bluffs and large rocks along the Columbia and other major fishing rivers were manned by fishermen with dip nets, which had long handles, and hoop nets. Men caught the fish while the women prepared and dried them on large open-air racks. Older men kept the fishing equipment in good repair.

During the fishing season, tribes from all over the Northwest, even as far away as the Great Plains traveled to the major fishing sites in the Columbia River region to trade goods and buffalo meat for dried fish. Celilo Falls on the lower Columbia River, near the junction of the Deschutes River, was probably the greatest fishing and trading site in the west, and remained so until very recent times. In the early 1950's it was flooded over by the backwaters of one of the Columbia River dams.

Before and after the salmon runs in the spring and fall, family groups and bands traveled from the lower Columbia

Valley to the upper reaches of the numerous tributary runs such as the Umatilla River, Walla Walla River, Tucannon River, Touchet River, and the Snake River to the high mountain slopes and woodlands to gather roots and berries, and to hunt for deer and elk. The bands had established routes of migration. As they traveled, they would stop along the way at temporary camps to hunt game and dig roots.

Women were in charge of digging roots and went out in large parties to the bare and open hillsides of the Blue Mountains to dig for the couse [Kowsh] root, which was the first root to appear in early spring (in late April and early May). Couse was one of the staple vegetables although many different varieties of roots and vegetables were used. Couse is a member of the carrot family of plants. It has many clusters of tiny yellow flowers, and grows close to the ground in the and and rocky soil of the upper elevation foothills and mountain slopes of the Blue Mountains. Women used antler or hardwood stick diggers to dig the Couse root. Great quantities of the root were gathered and prepared by first cleaning and removing the dark skin and then mashing it into a meal. It was then formed into small cakes and left to dry in the sun. After it was dried it was packed away, and saved for use during winter months ahead. Other vegetables, such as camas, which is found in marshy or wet mountain meadows, were also collected in the spring. Camas was prepared by baking it in small pits in the ground.

In the fall, Huckleberries were the major crop, although other kinds of berries were gathered. Huckleberries were eaten both fresh and dried. The dried berries were cooked later in a sort of pudding. Chokecherries were gathered in the late summer and made into pemmican with dried fish and dried meat. Black moss off of pine trees was baked into a cheese kind of substance. Numerous varieties of plants, seeds, and nuts were used for food or medicines.

While women dug roots and picked berries, the men hunted. Hunting provided not only food, but also hides for clothing and bone and antlers for tools. Elk and deer were the largest and most sought after animals, although bear, antelope, and mountain sheep were also hunted. For hunting, all types of weapons such as bows, spears, knives, nets, traps, and deadfall were employed.

Since the people were on the move much of the time, housing had to be mobile too. The Plateau cultures had a very distinctive type of dwelling called the “longhouse”. This structure was constructed by first erecting two teepee like frames and placing a ridgepole connecting the two. Other poles were leaned against the ridgepole creating a structure similar in appearance to the modern day “A” frame. The entire structure, except for a doorway and smoke hole at the top, was then covered with mats made from tule, rushes or cattails. More poles were laid upon the mats to keep them in place. These lodges could be from twenty feet to one hundred and fifty feet in length and an entire family (extended family) could stay in one. When moving, the mats could easily be rolled up. Teepees were used also, but these didn’t come, into use until after the coming of the horse in the early 1700’s. The teepees of the Plateau people were covered with tule mats, as they did not have a great supply of skins such as buffalo like the Plains Tribes.

The coming of the horse in the early 1700’s greatly changed the lives of the Cayuse, Umatilla, Walla Walla, and other Plateau People. it meant greater mobility and greatly expanded their accessibility to areas where subsistence foods were available. With this great advancement in mobility, Plateau people crossed the Rocky Mountains to the Great Plains to hunt for buffalo. Although this was done more commonly among the more easterly Plateau people, like Nez Perces, it nevertheless was responsible for the introduction of many new concepts and practices among all of the Plateau people. Forms of dress, art designs, the teepee, the travois, the parfleche, the custom of war honors dance, and the idea of electing head men or chiefs because of their qualifications or skill as warriors instead of inheritance, are just a few of the “borrowed” and adopted practices of the Eastern Plains’ culture.

The Cayuse, Umatilla, and Walla Walla people became very skillful at breeding horses (in the early 1700’s). When Lewis and Clark. first came down the Columbia River, there were great herds of horses grazing the rich hills of southeastern Washington and northeastern Oregon.

Although the horse meant greater mobility, these people maintained traditional migratory patterns. The Columbia River provided an inexhaustible food supply and the plains and mountains of the Columbia Basin supplied

an endless cycle of vegetable crops.

Most bands gathered at winter sites on or near the Columbia River. These sites had been used by the same people for thousands of years. The routes of migration followed ancient patterns with the band stopping at the same spot it camped at the year before. In the early spring, family bands would leave the main encampment on the river and travel to the upper lands to dig roots. They returned in time for the main salmon run in the spring and fall. When they had enough, they would return to the mountains to gather berries and hunt for game until the snows would push them back to the lowlands near or on the Columbia where they would gather together in the large wintering sites and spend the colder months. Mission, Oregon; Walla Walla, Washington; Pasco, Washington; and Umatilla, Oregon are just a few of the modem day names of where some of those old winter camping sites used to be.

ORGANIZATION AND LEADERSHIP

For the Indian peoples of the Plateau culture, the term "tribe" is a very misleading description of the social and political organization -in the days before the coming of the whiteman. What is called a tribe today was actually just A large grouping of family bands which frequented a common area, spoke a common dialect and wintered in a common location. There was no single chief or political authority which held control over the entire band. Each family band had its own headman or spokesman who represented the band in council with other headmen. This spokesman had no more power or control over the actions of the individuals in his group other than that of persuasion and group pressure. If a headman or an individual had a disagreement with the group consensus, he merely moved elsewhere. The name like Umatilla or Walla Walla usually designated the location of one of these large encampments. Intermarriage and association among all Plateau peoples was commonplace. This probably accounted for the fact that no one tribe held claim and boundary to large geographic regions, except for that of traditional occupation and accustomed and frequent use, such as a winter camp site or spring fishing site. The Cayuse lived in one general area, the Umatilla in another and so on, but all crossed paths, associated freely and traversed and shared each others' subsistence territories at will. All friendly bands were permitted the privilege of use of the others' lands.

CONFLICT AND CHANGE

Prior to the coming of Europeans to the North American Continent, Indian life in the Northwest was quite stable with change taking place very slowly. What conflicts occurred between Indian peoples represented opportunities for demonstrating bravery and acquiring goods and horses. Surviving the coming winter was more of a threat to human life than battles with rival tribes.

The coming of French and British trappers, traders, and explorers to the Northwest was the first hint of the wave of white people that would shake up the Indian world with change and conflict over the next century. Yet, their influence for the moment had comparatively limited impact. The early trappers introduced the products of modern technology on a broad scale: rifles, iron pots, blankets, cloth, beads, and cattle. Any conflicts that developed at this time between the Indians and the Whites were usually settled by the payment of goods to the Indians.

Most influential was the introduction of the rifle into conflicts among Indians. The result was that battles between enemy tribes assumed more serious and dangerous proportions.

Fort Nez Perce (later named Fort Walla Walla) established in 1818 became a center for economic exchange and socializing for Indians and Whites both. Intermarriage between white traders and Indian women became common. It was here that the Indians were first exposed to Christianity. Christianity introduced new concepts of right and wrong and punishment for wrong-doing.

It was at this point then that the integrity of the Tribal cultures began to disintegrate in a noticeable way. As some Indians adopted Christian beliefs and practices and others did not, religious factions began to develop that are prevalent on the Umatilla Reservation today.

Christianity altered the Indian world further when missions were built in the heart of Indian country. A Catholic mission was established at Mission, Oregon outside of Pendleton. Two protestant missions were built, one at Waiilatpu near Walla Walla, Washington and one at Lapwai, Idaho.

The goal of the missionaries was to bring the teachings of Christianity to the Indians. Inherent in their teachings was the effort to change the Indian's way of life. The Protestant and Catholic missionaries simultaneously solicited the allegiance of the Indian population, each denouncing the other's religious doctrine. Both condemned the ancient ways of the Indian peoples.

When a measles epidemic hit the area and hundreds of Indians died, Dr. Marcus Whitman, founder of the mission at Waiilatpu, doctored many of them unsuccessfully. Suspicion and fear of Whitman grew as the number of deaths increased. Some Indian people held him responsible for the deaths and feared that he wished to destroy them all.

A constantly increasing flow of settlers into the area only aggravated the uneasiness developing among the Indians. The presence of the settlers was a constant reminder of the contrast between the two lifestyles. The Tribal people were being urged to become sedentary farmers, a concept completely contradictory to the traditional migratory way of life.

The situation erupted when, in 1847, a small band of Cayuse attacked the Mission, killing Whitman and his wife. The buildings were burned and the mission personnel taken captive. The hostages were taken back to the Cayuse encampment near Mission, Oregon (Nicht-Yow-Way). The Catholic Mission near the Cayuse encampment was not harmed. The fur company at Fort Nez Perce bargained for the return of the survivors and the governor of the Oregon Territory sent the Oregon volunteers to cool the situation. Although the raid was performed by an individual band acting on its own, threat of an all out war was issued against all Indian people. Indian parties assisted in apprehending execution to appease white anger.

In 1855 the treaty establishing the Umatilla Indian Reservation was signed by U.S. Government and headmen were seen as representatives of the various Indian bands of the Cayuse, Umatilla and Walla Walla. However, at the time this action was virtually meaningless to the Tribal peoples who were planning to band together with other tribes and stage a final effort to dislodge the Whites from, the Northwest once and for all. Scattered battles broke out. The plan for an all Indian uprising was never realized. (Splawn, A.J., Ka-mi-akin: The Last Hero of the Yakimas; 1958).

Weakened by years of fighting their annual food-gathering cycle disrupted, their great herds of livestock severely depleted, the majority of the Indians were forced move onto the reservation by 1860. Promises of food, clothing and other goods exchange for moving to the reservation were held out like carrots before a donkey. Behind this action on. the part of the US. Government was a growing demand on the part of White settlers for access to land surrounding the reservation which they discovered was ideal for farming.

Life on the reservation was anything but rewarding. Many of the promises extended by the government were soon forgotten. Disease, hunger and poverty soon were widespread. All sorts of parasitic self-seekers, whiskey peddlers, land grabbers, etc., preyed upon the Indians in their weakened condition. The government restricted the number of Indians permitted to leave the Reservation to hunt and fish. Intratribal conflicts developed. The reservation land was originally Cayuse territory and the Umatillas' and Walla Wallas' presence created resentment among the Cayuse.

Sporadically, conflicts arose between the Indians, miners, immigrants and townspeople. As new techniques of dry land farming were developed, it became evident that the broad rolling hills of the reservation once thought worthless were some of the richest wheat growing country in the nation. Attempts to move the Indians else

where to open their lands to farming failed. Jealousy and resentment towards the Indians grew. In 1877, the editor of Pendleton's East Oregonian stated "We favor their removal for it is a burning shame to keep this fine body of land for a few worthless Indians."

In 1885, the Slater Act was passed which provided new possibilities for white acquisition of Indian land. The act established an allotment system whereby the reservation land was parceled out by tracts. A tract of land was issued to each enrolled member of the Confederated Tribes. The dividing of land for distribution among the Indians was, first of all contradictory to Northwest Indian values:

> "The Earth was created by the assistance of the sun, and it should be left as it was ... The country was made without lines of demarcation, and it is no man's business to divide it ... The Earth and myself are of one mind. The measure of the land and the measure of our bodies are the same ... do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with it as I chose. The one who has the right to dispose of it is the one who created it. I claim a right to live on my land and accord you the privilege to live on yours."
>
> Chief Joseph, Nez Perce

Secondly, the act was an added strain on a greatly weakened cultural group. It deepened divisions among the reservation Indians. Individuals who once maintained large herds of horses, a mark of wealth, could no longer do so because of the development of the land for farming. Individuals who had lived in a particular location for a long time were suddenly informed that someone else possessed a legal title to the spot and had to move. While the Indian agents encouraged farming and stock raising, the high cost of maintaining farms and equipment forced most Indian farmers to lease and sell their allotments to white farmers who were already the masters of the business of farming. This resulted in the present day checkerboarding of Indian and non-Indian land on the reservation.

The construction of dams on the Columbia River in the early and mid 1900's further weakened the cultural and economic stability of the three tribes. While the 1855 treaty had established the Indians' right to continue to hunt and fish on their accustomed grounds, many ancient fishing spots were flooded by the rising waters when the dams were built. Celilo Falls is a widely known example. They were flooded in 1957. Damage payments were made to the Columbia River tribes but the economy and culture which had existed from time immemorial wa's forever changed.

Many tribal members left the reservation because the means for subsistence were so limited. Government relocation programs appeared attractive in the 1950's and 60's. The programs sent Indians to urban areas to acquire saleable skills in training positions.

Unfortunately, they were promised more job opportunities than were actually available. Many families became stranded in cities and joined the swelling ranks of the urban poor. The programs served to further deplete the reservation population.

Thus, over a period of a century and a half the culture of the Cayuse, Umatilla and Walla Walla Indians was assailed continuously by a strong willed dominant people who considered the ways that had sustained the Indians for 20,000 years and more as primitive and valueless. The policies of the U.S. Government toward the Tribal peoples greatly disrupted the tribal cultures and the economy of the Reservation. It is the task of the generations of Indians living on and near the Umatilla Indian Reservation today to reverse the process and to develop a new cultural and economic stability.

NEW GROWTH AND CULTURAL REJUVENATION

Scars from the now age old conflicts between Indian and non-Indian still remain. From time to time wounds are opened up again as new threats develop. Yet, many Indian people of the Umatilla Indian Reservation know they must overcome these sore spots to achieve a new level of cultural, economic and political strength. Efforts are being made through the Tribal government to bring about needed change.

The modern day organization of the Confederated Tribes of the Umatilla Indian Reservation is based on the General Council, consisting of all enrolled members 18 years or older of 1/4 degree or more Indian blood of the three Confederated Tribes. The General Council every other year elects by secret ballot the nine member Board of Trustees to handle all administrative and legal matters concerning the tribe. The Board of Trustees appoints committees to handle different areas of reservation life. In addition to the 1500 Tribal members, the Tribe also serves some 300 Indians of other tribes who make their home on or near the reservation.

The Board and its committees have initiated many progressive programs in the fields of education, health, housing, land use planning, job training, construction, forest management and commercial enterprises. As these programs succeed in laying a foundation for growth and raising the standards of community life. A rejuvenated cultural identity and spirit is dawning. Standing upon the shoulders of ancient tradition, the young can find new potential in their unique heritage.

CULTURE AND CULTURAL CONFLICT

We will be learning about the Cayuse, Umatilla and Walla Walla Indian Tribes. To learn about these people, we need to know some things about all people. While we are learning about these three Indian tribes, we will talk about other groups of people and see how they do things the same as or different from Indian people.

First of all, we need to know that the way of life of a group of people is called the culture of that group. People of two different cultural groups have some things in common with each other. All people must eat, all people need shelter of houses of some kind and all people wear some kind of clothes. These people are also very different from each other in many ways. People of different cultures often eat many different kinds of food, have many different kinds of houses and wear many different kinds of clothes.

When people of two different cultures meet and try to live side by side, problems can develop. If two people do not speak the same language, it is hard for one to tell the other about his way of life.

Where people live many times is what decides how people will live. In other words, where they live is one thing that decides what kind of a culture a group of people will have. For example, Eskimos I ive in a very cold place. Do we know by looking at the clothes they wear that they live in a cold place? Why? Let's think about what Hawaiians wear. Why do they, dress the way they do? Are Eskimo people and Hawaiian people different in all ways from each other? What are some things that are the same? They all need food and shelter and wear clothes of some kind.

Often times a group of people feel that their way of life is the best way to live, because that is the only way they know. They may try to change the way of life of other people who live differently and do things in different ways. This is what happened to Indians when the white People came.

When the first explorers (Lewis and Clark) came into the Northwest and first met with the Columbia Plateau tribes, they were welcomed and treated as friends. The Indian people gave them food and horses. In a very short span of time, French, English and American trappers and settlers came pouring into the country in growing numbers.

The settlers and the Indian people had very different ways of living and ways of looking at the world.

When the settlers arrived they thought the land was theirs to do with as they pleased, even though the Indian people had lived in the same place for thousands of years. The settlers cut down the trees to make houses, plowed up the earth to plant crops and fenced off the land to keep out animals and other people. The settlers

built farms and towns and lived in one spot. They saw the earth as something that could be bought and sold.

The Cayuse, Umatilla and Walla Wallas' and other tribes and bands of the Columbia Plateau culture had a way of living that depended wholly upon the earth and all that grew on it. Everything in nature had a purpose. Every landmark had a legend. Every campsite had a thousand stories of past events. Chief Joseph of the Nez Perce Tribe expressed the beliefs of the Plateau peoples when he said:

> "The earth was created by the assistance of the sun, and it should be left as it was...The country was made without lines of demarcation, and it is no man's business to divide it... The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same...Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with as I chose. The one who has the right to dispose of it is the one who created it. I claim a right to live on my land and accord you the privilege to live on yours."

Smohalla, a religious leader of the Wanapum Indians (The Wanapum Indians are of the Plateau cultural group) had this to say:

> "My young men shall never work, men who work cannot dream; and wisdom comes to us"

Each culture has had its own special conditions that it had to learn to live with. Because all cultures of the world have the human ability to think, and discover ways to solve their problems, people have learned how to live in even the most severe regions on earth. Eskimos of the arctic and the Indians of the South American jungles are alike as people but different as cultures. One lives in constant cold, snow and ice while the other lives in constant heat surrounded by trees. Each has learned how to benefit from and adapt to their own environment.

Today because of airplanes, ships and advanced communications like the telephone, the cultures of the world are in constant contact with one another. In the past the cultures were isolated and had no idea that each other existed. Before the coming of the white man, the Indian peoples of America knew nothing of any other people in the world.

When people of two different cultures come together for the first time there is often some kind of conflict because neither group understands the other. Each has its own language and ways of doing things that look and sound very strange and confusing to the other. But as people of different cultures get to know each other with the passing of time and constant association, they begin to understand one another. Understanding is a light that brings things out of darkness so that we may see them clearly.

With the light of understanding we find that all cultures have something special and valuable to add to our lives. In some cultures people have learned to make tools and machines which make the raising of food and the making of clothing and shelter easier so that all may enjoy comfort. Other cultures have specialized in the perfection of the arts.

People of different cultures can live together in unity by understanding that the things that make cultures different from one another can only add to and make their own lives richer. Like the different flowers of a mountain meadow, each culture has its own shape, color and fragrance. Having many different colors of flowers only makes the meadow more beautiful.

TRADITION

Many things we do every day are based on tradition. A tradition is something that is handed down from one generation to the next. We can understand people better if we know that many things they do are traditions that have been a part of their lives for a long time.

The Cayuse, Umatilla and Walla Walla Indian people live on the Umatilla Indian Reservation. The Umatilla Indian Reservation is close to Pendleton in Northeastern Oregon. In many ways, modern life on the reservation is much like modern life anywhere in the United States. People live in houses, drive cars, work at jobs and children go to public schools. The people speak English, have T.V.'s and eat many of the same food that other Americans eat. But there are things that make the Cayuse, Umatilla and Walla Walla Indian people special and different from other people.

The Cayuse, Umatilla and Walla Walla Indian people have a culture or way of life that has been handed down to them by their parents, grandparents and great grandparents. The Cayuse, Umatilla and Walla Wallas' each have their own language and traditions. Grandparents, mothers and fathers teach their children and grandchildren how to hunt, fish, dig roots, make tepees and put them up, how to dance and sing Indian songs. All these traditions of the Cayuse, Umatilla and Walla Walla peoples. A hundred and fifty years ago, the Indians had to learn many of these things to stay alive. Today they do many of these because it is important to them not to forget the ways of their parents and grandparents.

When traditions are strong they change very slowly. Many of the traditional ways of life are taught and practiced the same way today as they were before the White people brought their way of life to this part of the country. A celebration of thanksgiving, called Root Feast, is one tradition of the Indians here that has been passed down for a very long time.

All people have traditions. What are some of your family's traditions and how did you learn them? Some celebrate Christmas or other holidays or have special dinners on certain days. These are all traditions.

COLUMBIA PLATEAU CULTURE

The Cayuse, Umatilla and Walla Walla people are part of a large culture group called the Columbia Plateau.

The Columbia Plateau is a very large area of land taking in southeastern Washington, northeastern Oregon and western Idaho. The major rivers of this area are the Columbia, Palouse, Snake, Yakima, Walla Walla, Umatilla, Grand Ronde and John Day.

There are many Indian Tribes living in this area. The Cayuse, Umatilla, Walla Walla, Nez Perce, Yakima, Wasco, Tenino, Wanapurn and several other smaller bands make up the Columbia Plateau Culture. That means that all these Indian tribes are closely related and have similar languages and ways of life.

The different tribes of the Plateau culture lived in different regions. The Nez Perce lived in Idaho, close to the Snake River. The Yakimas lived in southcentral Washington along the Yakima River. The Wasco and Tenino lived along the Columbia and Deschutes Rivers.

All of the Columbia Plateau tribes associated with one another, especially at certain times of the year like the spring salmon run on the Columbia River. They would come from all around and gather at places like Celilo Falls to fish for salmon and trade goods and horses.

A better description for the Plateau culture groups instead of tribes, is bands. Each tribe was actually a large grouping of family bands. Each band had its own head man. There were no chiefs of all the bands. Each band made its own decisions. The names Cayuse Tribe, Umatilla Tribe or Walla Tribe came when the first explorer found several bands camping together in one spot. If the location was Umatilla all of the bands were called Umatillas'.

LIFE CYCLE

Until about 50 years ago, the culture of the Cayuse, Umatilla and Walla Walla Indians was based on a yearly

cycle of travel from hunting camps to fishing spots to celebration and trading camps and so on.

The three tribes spent most of their time in the area of Northeastern Oregon and Southeastern Washington which is called the Columbia Plateau. They had lived in the Columbia River Region for thousands of years. There were no buffalo in this area. The most plentiful foods were salmon, roots, berries, deer and elk. Each of these foods could be found in different places and each was available in different seasons. This meant that the Indian people had to move from place to place from season to season to their food and prepare it to be eaten and to be saved for the winter. They followed the same course from year to year in a large circle from the lowlands along the Columbia River to the highlands in the Blue Mountains.

In the spring the tribes gathered along the Columbia River at places like Celilo Falls to fish for salmon and trade goods with other tribes. They dried the salmon and stored it for later use. In late spring and early summer they traveled from the Columbia to the foot hills of the Blue Mountains to dig for roots which they also dried. In late summer they traveled to the upper mountains to pick berries and to hunt for deer and elk. In the fall the tribe would return to the lower valleys and along the Columbia River again to catch the fall salmon run. All would stay in winter camps in the low regions until spring when the whole cycle would start all over again.

SALMON, ROOTS, BERRIES, DEER AND ELK

The earth provided all the food the Cayuse, Umatilla and Walla Walla peoples needed:

> "I wonder if the ground has anything to say? I wonder if the ground is listening to what is said? I wonder if the ground would come alive and what is on it? Though I hear what the ground says. The ground says, it is the great spirit that placed me here. The great spirit tells me to take care of the Indians, to feed them alright. The great spirit appointed the roots to feed the Indians on. The water says the same thing. The great spirit directs me, feed the Indians well. The ground, water and grass say, the great spirit has given us our names. We have these names and hold these names. The ground says, the great spirit has placed me here to produce all that grows on me, trees and fruit. The same way the ground says, it was from me man was made. The great spirit, in placing men on the earth, desired them to take good care of the ground and to do each other no harm...
>
> Young Chief
> 1855 Treaty Council

The salmon was the first to appear in early spring. Family bands gathered along the Columbia River at their favorite or traditional fishing sites to catch and dry enough salmon to use for the year ahead. During the salmon runs, the fish traveled up every creek and river that emptied into the Columbia. There were so many that it was said that you could walk across a creek on the backs of salmon.

The men hooked, netted, trapped and speared huge quantities of fish. A very common net was the long handled dipnet which is still used today. Platforms made of wood were suspended from rocks or bluffs. Fishermen stood on these platforms and used their dipnets. The women cleaned the salmon and hung them on long racks to dry in the sun.

When enough salmon was dried and stored away in caches, the bands would prepare to move to the foothills of the Blue Mountains to dig roots.

The couse root (Kowsh) with its bright flowers turned the late spring and early summer hillsides of Eastern Oregon yellow. Women dug the roots with diggers made of hardwood or antlers. The roots were mashed together and shaped into small biscuits and dried in the sun. The biscuits were stored away for later use.

In the late summer, the Cayuse, Umatilla and Walla Walla peop1e would move to the upper mountains to pick huckleberries and hunt for game. The berries and meat were also dried. Chokecherries were pounded to make pemmican. Black moss gathered from pine trees was baked to make a cheese-like food. Camas bulbs were dried or baked.

Every food the Indian people needed was provided by the earth. The Indian people were very grateful to the creator for providing for them. Thanksgiving ceremonies were held in the spring to give thanks for the new foods. One of those, the Root Feast, is still celebrated today on the Umatilla Reservation. Although salmon is not as plentiful as it was before the dams were built on the Columbia, many of the Indian people of the Umatilla Indian Reservation still eat traditional foods like roots, berries, deer, elk and salmon as part of their every day diet.

HOUSING AND TRANSPORTATION

In the old days the Cayuse, Umatilla and Walla Walla people had to have housing that was easy to move from place to place because they had to travel much of the time to gather food. The Cayuse, Umatilla, Walla Walla and other Plateau tribes had a special kind of tent that no other Indian people used. It was called a longhouse. The longhouse was made out of lodgepoles much like a teepee, only much longer. It could reach up to 80 feet in length. The longhouse resembled the modern day "A" frame house in appearance. The covering was made out of "tule" mats. The long skinny-leafed tule plants grow along rivers and ponds. They were gathered, dried and strung together to make mats. The mats were placed on the poles and tied down. When the family wished to move they simply removed the mats and traveled on to the next camp. The poles were left behind because it was much easier to have a set of poles at each camp.

Beginning in the early 1700's the Cayuse, Umatilla and Walla Walla people raised great herds of horses. Having horses made it possible for them to travel great distances from the lowlands along the Columbia River to the upper reaches of the Blue Mountains to gather and harvest the seasonal crops of wild foods. They also traveled across the Rocky Mountains to trade dried roots and salmon to midwestern tribes who had buffalo meat and hides. They also learned how to make tepees from the midwestern tribes and sometimes used buffalo hides to cover the poles with; although this was never as common as tule mats. Another item borrowed from the tribes east of the Rocky Mountains was the travois. A travois was two long poles tied together and pulled along by a horse. This was how they carried their belongings.

Today the Indian people of the Umatilla Reservation live in houses, but they still use tepees on special occasions, like traditional celebrations or camping in the mountains. However, the teepees are now covered with canvas instead of tule mats.

THE INDIAN FAMILY, BAND

The Indian families are quite often "extended families" or families that include aunts, uncles, grandparents and cousins all living together.

In the past what we call tribes today were actually large groups of family bands who all lived in a certain general location. For instance, the Walla Wallas' were several closely related bands living around the area of Wallula, Washington and up and down the Columbia River. Separate bands usually went their own ways during the food gathering seasons and regrouped in the winter season to camp together in an accustomed or traditional location. This was the same with the Cayuse and Umatilla.

The entire family - parents, children, aunts, uncles, cousins and grandparents - all lived together in a band. This kind of family is an extended family. There was a lot of work to be done and everyone had a job to do. The men and boys hunted, fished, made arrows, weapons and tools and took care of the horses. The women and girls cooked, dried fish and meat, dug roots, picked berries, made clothes and beautiful decorations. The women also set up and tended to the tepees. If someone didn't do their job they all might freeze or go hungry during the

winter.

Each band had a headman or leader who made important decisions and represented his band in council or other important occasions. The headman had no power to make others do what he wanted them to, other than by convincing them that his way was the best. It was the same with other headmen. There were no headmen or chiefs of all the bands except in times of emergencies, like war. Then the bands would get together and select war leaders and would usually (but not always) follow their lead. In times of peace these leaders had no authority.

During the Treaty Council of 1855 which assigned the Cayuse, Umatilla and Walla Walla people to the Umatilla Reservation, it was the headman of a few of the bands that spoke for all the Indian peoples. The U.S. Government representatives wanted certain individual headmen to make the important decision to give up the Indian lands. The government said that these persons had the authority to sign the Treaty and sell the land when in actuality they had no more right to sell another band's property or right to live in an area than someone today has to sell his next door neighbor's property.

Today the Indian people of the Umatilla Indian Reservation still have large or extended families but many things are different. Until recently, life was hard and a large family was needed simply to survive. The old ways of food gathering, hunting and fishing for a living were still very common until about 40 years ago when dams built on the Columbia and hunting restrictions forced the people to adopt modern ways of life. Now the individual family members work separately at jobs and professions. Having separate jobs has caused the traditional Indian family to break up into smaller family units with just a father, mother and children. This is called a nuclear family. Often times they moved away from the reservation entirely for work somewhere else. Even so, Indian people love to get together for traditional celebrations and special occasions. It is very common for Indian people to travel long distances and camp together at Rodeos and Indian celebrations all over the west and midwest. Many people take time off from their jobs and school to attend these gatherings.

There are two different kinds of families; the extended and nuclear. The extended includes aunts, uncles, cousins, grandparents and even friends. Many Indian families are extended families. The nuclear family includes only father, mother and children.

CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION

The Indian Reservations of the Northwest were created in the middle and late 1800's by the United States Government. The reason for reservations was to move Indians out of the way of American settlers who were discovering how rich the Columbia Plateau Region was in natural resources. The Indian tribes were given two United States Government. One was to move to a reservation and the other was to be destroyed by war. With reluctance, the Indian people chose the reservation.

The Umatilla Indian Reservation was established in 1855 for the Cayuse, Umatilla and Walla Walla Indians at the Stevens Treaty Council near Walla Walla, Washington. At one time, the U.S. Government wanted to put all tribes (Nez Perce, Yakima, Cayuse, Umatilla Walla Walla Wasco, Tenino and other smaller bands) on one reservation near Yakima, Washington. The Indian peoples refused. The Governor of the Oregon Territory held treaty councils with. the various tribes and finally agreed that a separate reservation should be made for the Cayuse, Umatilla and Walla Walla, another for the Nez Perce, and another for the Yakima. In exchange for the assurance of safety, a small payment and a promise of goods and supplies, the Indian people of the Columbia Plateau gave up the land that had been theirs since time immemorial. The region they gave up equaled practically a quarter of each of the states of Washington, Oregon and Idaho. The Treaty also promised hunting and fishing rights as long as the mountains stand and the waters flow.

At no time before the creation of the reservations did all of the bands of the Cayuse, Umatilla and Walla Walla people all live in one place. The idea of confederation was as new to the Indians as the idea of a reservation.

The first years were extremely difficult as the Indian people were not allowed to the leave the reservation without a

permit. This meant that they could not gather their accustomed foods such as salmon and roots. The land which is the Umatilla Reservation was traditionally the home of the Cayuse bands. Having the Umatilla and Walla Walla cramped together in such a small space create troubles among the Tribes.

THE SEASONAL CYCLE

WINTER

Winter was the time when groups of Columbia Plateau people settled into river valley villages that had been occupied by previous generations of their people. Sheltered from the wind and stocked with firewood the families would live on foods gathered during the previous seasons, including dried fish, berries, and roots. Occasionally they would hunt nearby deer or elk to supplement their diet.

Winter was not a season of inactivity. Repair and manufacture of tools and clothes were necessary in order to be ready for another season of hunting, gathering, and fishing. Storytelling was another way to pass the time during the short days and long nights. Many of the stories could not be told at other times of the year or it was said “a snake would crawl up your leg”. These stories taught the children the history and legends of their people, creating a link from the ancestors to the present day.

EARLY SPRING

Early spring sometimes meant food shortages among the people - snow still covered the mountains, fish were still scarce, berries had not yet formed on the bushes. The families who had lived together in winter villages now began to move into smaller camps away from other families in order to hunt and gather what they could.

LATE SPRING AND SUMMER

Mid-April to May was the time of the First-Fruits and First-Salmon ceremonies. This was a time of thanksgiving and celebration for ripening roots and fish returning to the area. Favorite fishing spots along the river were populated with men from many tribes while women gathered camas roots in the hills, marshes, and meadows. As summer arrived, different fruits ripened and other foods became available. The tribe typically moved to where they knew food to be ready for gathering, sharing the land with other tribes. The Cayuse, Umatilla, Walla Walla, and Nez Perce shared food gathering and hunting areas in the Blue Mountains of Oregon and Washington.

By mid-summer, the tribe usually had enough food gathered to concentrate on social events. The Grande Ronde Valley of Oregon was a gathering-place for tribes. Here they traded, danced, gambled, raced horses, and intermarried with other tribes, creating permanent alliances.

FALL

Fall was again a time of renewed activity in hunting, gathering, and fishing. It was the last opportunity before the winter to obtain and store foods for the coming winter. Hides were tanned; fish, game animals, and berries were dried for food, and houses were repaired with new tule. As the snows began, the small groups that had spread out for the time of last hunting and gathering again came together in the large winter villages of their ancestors.

NEZ PERCE NAMES FOR THE MONTHS:

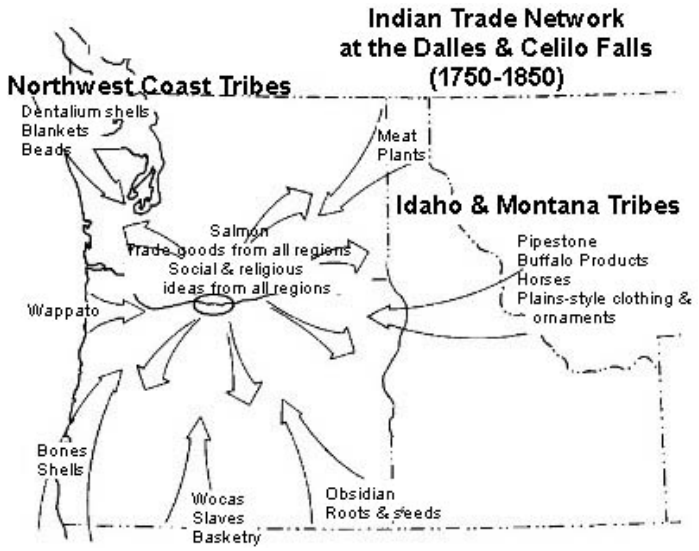
The Nez Perce Indians made their living according to the seasons:
El-weht (Spring); *Ta-yum* (Summer); *Sekh-nihm* (Fall); *A-nihm* (Winter).

JANUARY— *We-lu-poop*. Season of cold weather.
FEBRUARY— *Ah-la-tah-mahl*. Season of hard time to build fire.
MARCH—— *Lah-te-tahl*. Beginning of blossoming flowers season.
APRIL—— *Keh-khee-tahl*. First harvest of roots known as keh-kheet.
MAY——— *Ah-pah-ahl*. Season of the making of Up-pa (baked loaf) make from ground Khouse.
JUNE——— *Toose-te-ma-sah-tahl*. Season of migrating to higher elevation to dig the roots.
JULY——— *Heel-lul*. Season of melting snow in the mountains.
AUGUST—— *Tah-ya-ahl*. Season of midsummer (Ta-Yum) hot weather. It is also referred to as *Wa-wa-mai-kahl*, when the salmon reach the canyon streams or upper tributaries to spawn.
SEPTEMBER- *Pe-khoon-mai-kahl*. Season of the fall salmon run going up stream or when the fingerlings journey down river to the ocean.
OCTOBER— *Hope-lul*. Season when Tamrack needles are shedding and the trees turn color.
NOVEMBER— *Sekh-le-wahl*. Season of shedding leaves.
DECEMBER— *Ha-oo-khoy*. Season of the fetus in the womb of the deer.

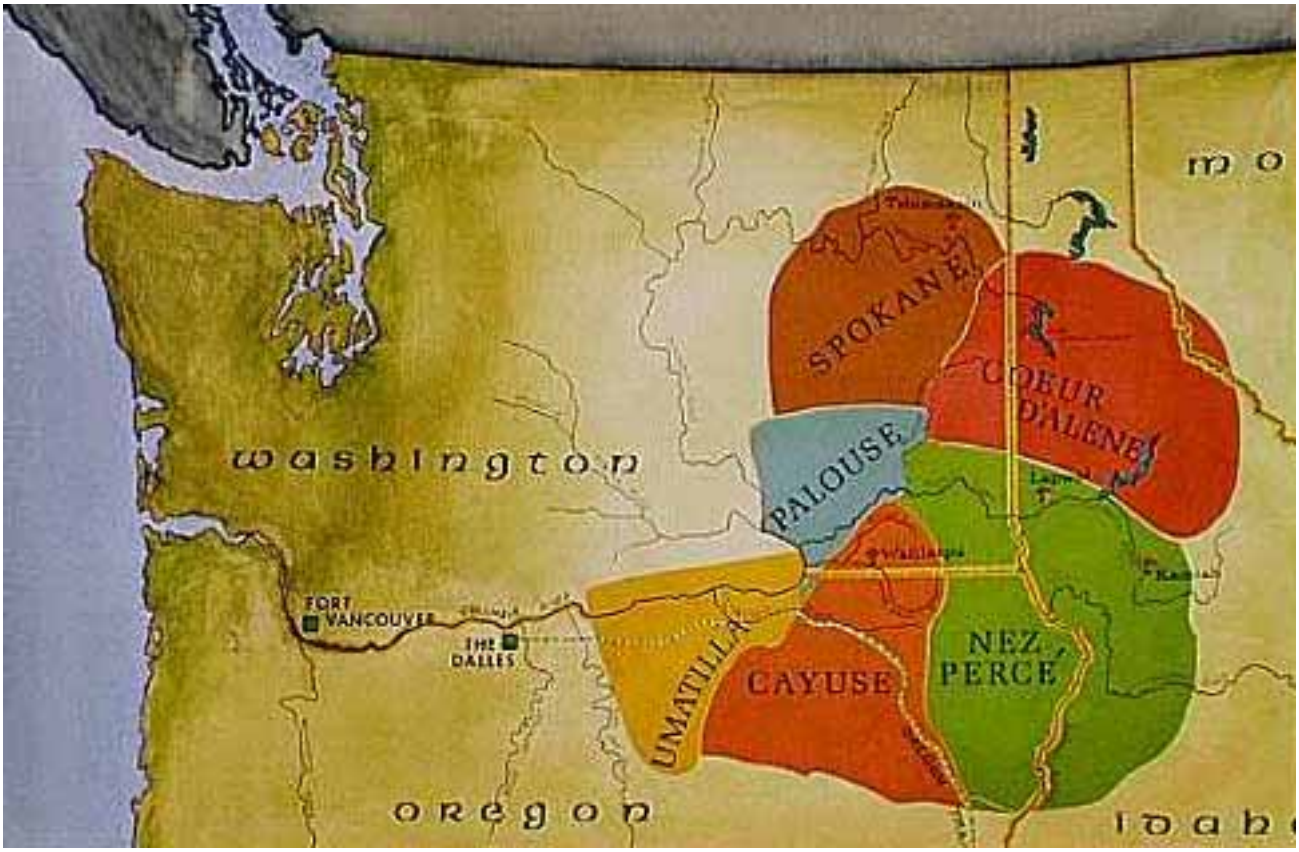
Source of Nez Perce names for months

Slickpoo, Allen P. Noon nee-me-poo (We, the Nez Perces): Culture and history of the Nez Perces.
Allen P. Slickpoo,Project Director, Nez Perce Tribe; Deward E. Walker, Technical advisor,
University of Colorado. [1st ed.] ed. Walker, Deward E. and Nez Perce Tribe.
[Lapwai, Idaho: Nez Perce Tribe of Idaho,]; 1973.

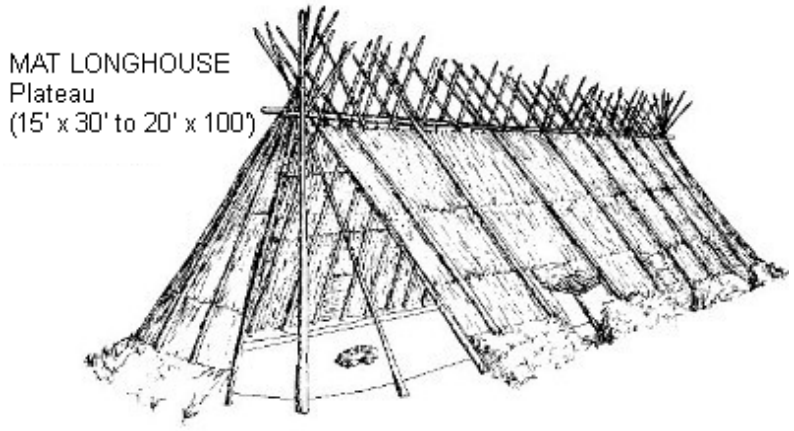
INDIAN TRADE NETWORK



CAYUSE AND NEIGHBORING TRIBES MAP



EASTERN OREGON WINTER DWELLINGS



The longhouse, typically made with tule (bulrush) mats in the Columbia Plateau area, was the preferred housing structure of the Cayuse and nearby tribes. Interlocking poles of lodgepole pine formed a strong frame for the house. Two poles, stretched horizontally across the top, formed a ridgeline for the lodge and added further stability. The next step was to cover the entire structure with tule mats. The lodges were warm in the winter and cool in the summer. In wet weather, tules swelled with moisture not allowing rain to leak through. In dry warm weather, the tules shrank allowing air to move through structure, cooling it. Dirt piled along the bottom gave more insulation. Several families lived in one longhouse, so there were entrances all along the sides. Each family had an area in the longhouse, typically their fireplaces were set eight to ten feet apart.

INDIAN CHILDREN

Educating the young in the traditions of their culture has always been an important and honored task for grandparents. Grandmothers often made traditional items of dress for their grandchildren. Grandparents were often responsible for moral instruction. Grandmothers would teach their granddaughters hide curing, clothing construction and ornamentation. A very strong tie with young and old was maintained.

Babies were kept in beaded cradle boards during their first year. The children learned at an early age to take pride in their ceremonial dress. Feathered headwear was made for children. Children often wore similar styles of clothing worn by their parents.

Gifts of new or special clothing were given at birthdays, recognition of honors or awards earned, graduation from school, etc.. These items were highly treasured and kept during much of the person's life. These gifts were a symbol of respect.

There were certain ceremonies or festivals held for children. They celebrated a child's first roots or first game ceremony where gifts were given to honor the accomplishments of a young person beginning to follow adult roles. A feast was held to celebrate a girl's first gathering of roots or a boy's first kill of wild game. The longhouse still holds an important place in the community for these coming of age ceremonies and other ceremonies of the Columbia Plateau people.

As they grew up, Indian children learned of their history and traditions so they would be prepared to raise the following generations of their people, thus creating the continuity of life that keeps a culture alive. As the Euro-Americans entered the area, Indian children were taught at the mission, where they had the opportunity to learn housekeeping, sewing, reading, writing, and farming as well as religion.

SECTION ONE
WHITMANS AND THE PIONEERS

THE OREGON TRAIL

The Oregon Trail was the highway to the future for many who traveled 2000 mile length. They hoped it would lead to a better life, fertile crop land, and a chance to control their own destiny. For many, these hopes and dreams were fulfilled, but for some the dream died — the highway was filled with danger, hardships and tragedy. The great road west, known as the Oregon Trail, had its first real traffic in 1843 when a train of about 1000 people left Independence, Missouri heading west to Oregon. Marcus Whitman traveled with this group of emigrants, helping to guide them across the Great Plains and Rocky Mountains. The trail was heavily used until the mid-1860's, when trains replaced wagons as a means of cross-country travel.

The road began in Missouri, followed the North Platte River until it reached the Sweetwater River. The river offered relatively easy travel and a close water source. The Sweetwater River banks led the wagon trains up the gentle slopes of South Pass, where pioneers crossed the Rocky Mountains. The trail then crossed the rugged Snake River Desert and treacherous Blue Mountains before reaching the Columbia River. Here, pioneers chose either to use rafts to transport wagons down the river or follow the Barlow Road around Mount Hood to their final destination in Oregon City.

The Independence and St. Joseph, Missouri areas were the most common starting or "jumping off" places. Emigrants gathered there in large numbers before heading west.. This was the place to make sure your "outfit" was fully assembled and equipped. While television has led many to think the emigrant wagons were pulled with horses, the truth is oxen were the number one draft animal of the great migrations. About 80% of the wagons in 1850 were hauled by oxen. Horses were expensive - about $200.00 for one of medium quality and their upkeep was demanding. A horse would not eat the dried grasses of the plains, he was bothered with insects, and the tepid water of the Platte gave him distemper. Horses were used only by those outfits prosperous enough to carry grain for them.

Mules were tough and durable, and better able to survive the plains' dry feed and water, but at times their temperament was given to mayhem! They were often used for pack trains, but diaries are filled with the troubles caused by contrary mules. Oxen, however, were adaptable and calm. They survived on the dried prairie grasses and the Indians did not steal them as they would horses or mules, and oxen were much cheaper at $50.00 to $65.00 per head. It was recommended that oxen be five years or older. A wagon needed at least two span, or pair, of oxen to pull it and if possible, a spare pair should be taken. Oxen hooves required attention, and shoes were applied to their feet to protect them. If iron shoes were not available, emigrants nailed sole leather on or smeared the hooves with tar or grease and fastened on boots made of buffalo hide. Families had great affection for their oxen, giving them names like any pet.. When one died, the whole family grieved.

Wagons used on the Oregon Trail were not the boat-shaped Conestoga, but more of a farm wagon, capable of hauling from 1600 to 2500 pounds. It was protected with bows reaching about 5 feet above the wagon bed and covered with some type of heavy, rain proof canvas-like material. Spare parts, tongues, spokes, and axles were carried, often slung under the wagon bed. Grease buckets, water barrels, heavy rope (at least 100 feet was recommended), and chains completed the running gear accessories. When store-bought grease, necessary for wheel bearings was exhausted, boiled buffalo or wolf grease served the purpose.

Provisions were of vital importance to the emigrant. The work was strenuous, so foods high in calories were favored. The food supply was the heaviest and most essential part of the covered wagon cargo. A delicate balance was necessary, for hauling too much food would wear down the animals, but not enough could result in starvation. While some wild berries, roots, greens, and fish might supplement the diet, it was too risky to depend on these. It was also not a good idea to depend on too much success in hunting or foraging on the semiarid and thinly covered high plains. Prior to 1849 there were no stores or respectable trading posts along the route. Even after the establishment of the post at Scotts Bluff and Army quartermaster posts at Fort Kearny and Ft. Laramie, supplies were meager and extremely expensive.

It was recommended by those who wrote early guide books that each emigrant be supplied with 200 pounds of flour, 150 pounds bacon, 10 pounds coffee, 20 pounds sugar and 10 pounds of salt. Basic kitchen equipment consisted of a cooking kettle (Dutch oven), fry pan, coffee pot, tin plates, cups, knives and forks. Stoves were a help, but the smaller the better, as heavy stoves were likely to end up on the side of the trail when the route became difficult.

Bread-bacon-coffee was the staple diet. Most people extended their basic recommended list by adding dried beans, rice, dried fruit, tea, vinegar, pickles, ginger, mustard, and saleratus (baking soda). While pioneer women were used to baking bread at home, it took some experimenting and practice to bake bread in a Dutch oven or reflector oven under prairie conditions with a buffalo chip fire, blowing ashes, dust, and insects. Corn meal, and pilot bread or ships biscuits were also welcome additions.

While the science of dietetics was not completely understood, there were many suggestions to help ward off scurvy, dysentery and other ailments obviously directly related to an inadequate or unbalanced diet. Some pioneers brought a few chickens along in cages tied to the side of the wagon. Families with small children were more likely to drive milk cows along. Milk was a health giving supplement to a family diet made mainly of meat and bread.

The standard date for departure from any of the jumping-off places was April 15 - give or take a week or two, with expected arrival in Oregon or California hopefully by September 1, but not later then October 1. An ideal crossing was 120 days, April 15 to August 15, a daily average for the 2000 mile long trail of 15 miles per day. Realistically, a typical crossing took about two weeks longer. On a good day more than 15 miles could be covered, on a bad day, much less.

In many wide open places, trains broke up into two or more columns, spreading out to find relief from the dust. When the road narrowed due to the topography, the wagons formed a single line and typically a wagon held the same position in line for the whole day. Each morning the wagons would have rotted positions in the line, one day being spent in the back of the line, one in the middle, and the one in the front. There were frequently quarrels between oxen and horse teams. Oxen were largely in the majority, and some of the drivers seemed to take delight in holding up the faster traveling horse teams in narrow spots.

The day usually started about 6:00 a.m. and lasted until around 5:00 p.m. with a one hour rest at noon. This “nooning” was essential because it gave both man and animal a much needed rest. The oxen were not unyoked, but were allowed to graze.

The first order of business at the end of the day was forming a corral by pulling the wagons into a circle. It was normally circular or oblong in shape, with the tongue of one wagon chained to the rear of the next to form a fence. Originally designed as a defense against Indian attacks, which were rare, or desperadoes and wild animals, it became an institution, as much for companionship as anything else. An opening or two was left for passage of livestock which could be closed with the tongue of a wagon.

The evening campfire was important beyond debate. It provided comforting warmth and a place to dry wet clothes and cook a hot supper. While the Platte River bottoms are choked with trees today, 150 years ago frequent prairie fires kept the trees from maturing. How did the emigrants keep warm and fry their bacon and bake their bread? They cut green willows when available, burned drift wood when found, broke up the occasional abandoned wagon box, twisted dry grass into tight twists, and upon arrival in buffalo country, used dried buffalo chips, sometimes called prairie coal.

Water was important, of course, but was not a real problem from Missouri to South Pass. Most people took their supply directly from the Platte, which one witty traveler described as too thick to drink and too thin to plow. If springs were found, this was better water. The fastidious often tried to filter out some of the sand and other particles found in the river water. Some boiled their water, not so much to insure its safety, but to kill the wiggle-tails. Drinking untreated water was a factor in the high mortality rate.

Sleeping arrangements were simple. Women and children might sleep on storage boxes in the wagon, but most beds were made of a blanket, a piece of canvas, and an India rubber cloth or buffalo robe on the ground. Tents were luxuries, but they away in the wind and often were simply discarded. No sleeping pills were needed by the emigrants - fatigue and exhaustion made the ground seem soft.

The Oregon migrations were a family affair, often running at least 50 percent women and children. There were courtings and marriages among the young and unmarried members of the trains.

There was a high incidence of childbirth on the trail, and often those who kept diaries made no mention of an impending birth until a short entry announced the arrival of a new member of the family. Tragedy often came with the arrival of an infant, death during childbirth was common and infant mortality was high. Poor nutrition, lack of medical care and poor sanitation caused many of these deaths. Another contributing factor was the necessity to keep moving westward without time for recovery from the birth..

Religion played an important role in the westward migrations, for a majority of these emigrants were devout Christians. While it was not practical to lay over on Sunday, some sort of Sabbath observance was usually held. If the train stopped on the Sabbath, it was not truly a day of rest - the women washed clothes or did extra cooking and the men repaired wagons, harnesses, etc.

Given the extremes which tested the emigrants to the limit of their endurance and fortitude, the evidence of crime among the travelers was low. Under the circumstances, the vast majority of pioneers behaved admirably. There were no civil laws, no marshals, sheriffs, or courts of law to protect those who crossed the plains. The military offered some protection near the forts, but that was limited. The only effective law was the inward sense of morality and the outward law-abiding sense that was normal for most pioneers.

While some people seemed to thrive on the excitement and adventure of the journey across the plains, for many it was an ordeal. After surviving untold hardships, there arose the threat of disease and death. There are, of course, no valid mortality rates available. Estimates are as large as 30,000 deaths, but a more conservative estimate is 20,000 for the entire 2000 miles of the Oregon Trail - an average of ten graves per mile. Assuming the grand total of 350,000 people emigrating is correct, that averages to be one death for every seventeen persons who started.

Deaths occurred from poor sanitation practices in cooking and food storage, bad water, and poor living conditions. Some people suffering from “consumption” or tuberculosis, made or tried to make the journey because it was believed that outdoor exercise would overcome the disease. What better exercise than walking across the prairie, mountains, and desert for 2000 miles! Pneumonia, whooping cough, measles, small pox and various other miscellaneous sicknesses and diseases caused many deaths. Cholera, caused by drinking infected water, was the greatest killer on the Oregon Trail.

Accidents associated with wagon travel also took their toll. Injuries, maimigs, and death were caused by drownings, wagon accidents (typically being un over by a wagon), accidental shootings, and animal handling. Fatigue caused carelessness and carelessness led to these and other accidents.

Weather extremes were among the hardships along the Platte River that could not be avoided and simply had to be endured. April and May could be cold and wet, and since the emigrants traveled with a meager supply of clothes and bedding, many were uncomfortable. Later, heat and dust became the enemy. When it rained, low places became bogs for wagons to mire down in, and rivers that had to be crossed became raging torrents.

After surviving the Great Plains and Rocky Mountains, then making their way along Snake River, the Blue Mountains still had to be crossed. Many found the road through the Blues more difficult than crossing the Rockies. Travelers then journeyed across eastern Oregon to the Columbia River. For some historians, the Oregon Trail ended at The Dalles, but many consider its true end to be at Oregon City.

After reaching The Dalles, wagons were floated down the Columbia River on rafts. This method changed in 1846 when The Barlow road was built around Mount Hood. This gave travelers another, but still difficult, alternative to river travel.

Finally! The Valley of the Willamette. Here was the land office where you could file your land claim. Where hopes and dreams either blossomed and bore fruit or died. Those who had endured came to this valley to seize the land, settle it, come to terms with it, and call it home.

MISSION AND MISSIONARY FACTS

In 1831, two neighboring tribes west of the Rocky Mountains, the Nez Perce and the Flathead, sent a delegation of their tribesmen to St. Louis, Missouri to seek Captain Clark (of the Corps of Discovery - Lewis & Clark Expedition) and technology. Their desires were misinterpreted, and it was believed that they were seeking religion. Their understanding of Christianity was slight, but perhaps they equated it with the power and technology they saw among the Euro-Americans. Word spread quickly about these visitors from the west and within a matter of a few years missionaries were on their way to the Oregon Country.

This call from the West was immediately heard by various churches in the United States. Several missionary organizations became active in finding men and women to send to the Pacific Northwest as missionaries. Among them were the Missions Society of the Methodist Church; the Roman Catholic Order of the Society of Jesus, and the American Board of Commissioners for Foreign Missions, then supported by the Presbyterian, Congregational, and Dutch Reformed Churches.

The first to respond was the Methodist's Mission Society. In 1834 Jason Lee and four associates joined the Wyeth Expedition and headed for the Northwest. Lee selected a site in the Willamette Valley, and a mission was established close to present-day Salem, Oregon. Reinforced by 13 new workers in 1836 and 50 more in 1838, the Methodists began to build missions at The Dalles, the Clatsop Plains, Fort Nisqually, the Falls of the Willamette, and Chemeketa—now Salem. Their work among these coastal tribes was not very successful. New diseases brought by the whites were fatal to these tribes, and consequently the number of Indians along the Willamette and lower valleys was rapidly declining.

As early as 1834 French Canadian employees of the Hudson's Bay Company had petitioned the Catholic Bishop in western Canada for priests. At first the Hudson's Bay Company refused to help priests come to the Oregon country, but in 1838 it agreed to transport Catholic missionaries across the Rocky Mountains provided that no missions were established south of the Columbia River. The Reverend Blanchet became the vicar-general of the new area. He was joined at Fort Vancouver by Father Modeste Demers. The restriction of where they could establish missions was eventually removed and Catholic missions sprung up throughout the Oregon country.

In 1836, Dr. Marcus and Narcissa Whitman, the Reverend Henry and Eliza Spalding, and William H. Gray crossed the North American continent from New York state to a remote and largely unknown land called Oregon. They came to establish missions among the Indians. Dr. Whitman established his mission among the Cayuse at Waiilatpu, and the Reverend Spalding began his work among the Nez Perce near Lewiston, Idaho. The trail the Whitmans followed across the continent had been established by Indians and fur traders and later became the Oregon Trail.

Narcissa Whitman and Eliza Spalding were the first white women to cross the continent, and the Whitmans' baby, Alice Clarissa, was the first child born of United States citizens in the Pacific Northwest. Narcissa's letters home were published, spreading the story of these two events. They inspired many families to follow, for they proved that homes could be successfully established in Oregon, a land not yet belonging to the United States.

In the fall of 1842 two important things happened: (l) The first large group of emigrants to travel to the Oregon country stopped at Waiilatpu for rest and supplies (they took wagons as far as Fort Hall in Idaho, repacked their belongings on horses and continued to the Willamette Valley on horse and foot).

(2) The American Board of Foreign Missions received reports of dissension among the missionaries. Dissension and lack of money caused the American Board to order the Waiilatpu and Lapwai Missions closed. So, in the winter of 1842-43 Dr. Whitman rode across the Rocky Mountains in a desperate journey to the east to save the missions from closure. He was successful.

On his return to Oregon, he joined the Great Migration of 1843 and successfully led the first wagon train of emigrants across the Blue Mountains. This event gave the final thrust for the western expansion of the United States. The Whitmans' Mission, throughout the rest of its existence, was a haven for the overland traveler. Those who came this way could get medical care, rest, and supplies.

The Whitmans worked among the Cayuse and Walla Walla Indians for eleven years. They tried to teach them the principles of Christianity, the rudiments of agriculture, and reading and writing. They also treated their diseases. Dr. Whitman's success as a missionary was limited. Even though the majority of Indians liked and respected him, some threatened the missionaries and destroyed mission property. Despite setbacks and occasional hostility, the Whitmans refused to abandon the mission. Their best efforts failed to prevent distrust and unrest among the Indians, and, on November 29, 1847, the mission effort ended in an outbreak of violence.

Several causes led to the rising Indian resentment. Increasing numbers of emigrants and stories of settlers taking Indian land elsewhere convinced the Cayuse that their way of life was in danger. Their fears grew as measles, brought in 1847 by the emigrants, spread rapidly among the Indians.

The Cayuse had no resistance to the new disease, and within a short time half the tribe died. When Whitman's medicine helped white children but not theirs, many Cayuse believed that they were being poisoned to make way for the whites.

In a tragic and bloody attack, born of deep misunderstandings and grievances, a small group of Cayuse attacked the Mission and killed Marcus Whitman, his wife and 11 others. The massacre ended American Board missionary work among the Oregon Indians. It also led to a war against the Cayuse, waged by settlers from the Willamette and Lower Columbia Valleys.

In 1848, fur trapper Joe Meek, whose daughter had died of measles while being held captive, carried news of the tragedy, along with petitions from the settlers, to Washington D. C.. The event spurred Congress into recognizing Oregon Territory in August of that year, thus forming the first American territory west of the Rockies.

NARCISSA'S CHILDREN

Alice Clarissa Whitman
Whitman's own daughter born March 14, 1837 (born on Narcissa's twenty-ninth birthday). First white girl born to American parents west of the Rockies. Tragically, Alice Clarissa drowned in the Walla Walla River on June 23, 1839, at age two years and three months.

Helen Mar Meek
Half-Indian daughter of Joe Meek, mountain man. She was left with the Whitmans in September, 1840 at age 2. Helen was 9 years old when she died of the measles in December, 1847 (during the captivity after the killings).

Mary Ann Bridger
Jim Bridger's daughter was six years old when she arrived at the mission in August or September, 1841. She was the second child accepted by the Whitmans. Like Helen Mar Meek, she too was the daughter of an Indian woman.

David Malin
Spanish-Indian boy, between two and three years old when brought to the mission on March 2, 1842 by two Indian women. Narcissa named him David Malin after a close friend from Franklin Academy. He was the third child accepted by the Whitmans.

Perrin Whitman
Marcus' nephew, who was 13 when he returned with Marcus Whitman to Waillatpu from Rushville, New York in 1843.

Sager Children
On October 17, 1844, the orphaned Sager children arrived at Waiilatpu. Ages at the time of arrival at Waillatpu were:

1. John————14 (killed during Whitman Killings)
2. Francis———12 (killed during Whitman Killings)
3. Catherine——10
4. Elizabeth———8
5. Matilda Jane—6
6. Hannah Louise—3 (died of measles on December 5 after Killings)
7. Henrietta———5 months

CHILDRENS' LIVES AT WHITMAN MISSION

The best known of the children the Whitmans took into their home were the seven orphaned Sager children. Much has been written about the Sagers. The surviving Sager girls wrote their reminiscences in their later years about their lives with the Whitmans. Much of the following text has been taken from Catherine Sager Pringle's memories. Catherine was 12 years old when she left Whitman Mission.

School usually opened in late October or early November and lasted five or six months. The children were in school from Monday morning until Saturday noon. Saturday afternoon was a half-day holiday and, if the weather was good, after preparing for the sabbath Mrs. Whitman would take the children out to ramble over the hills, or they would be provided "amusement" in the house. The Whitmans believed in children getting plenty of exercise.

The Sabbath was strictly observed. Preparations were made the day before and perfect stillness pervaded the house on Sabbath morning. In the winter, a Bible class was held on Saturday night. A subject was given to the children to prove from the Bible. Chapters were read from the Bible, each child reading a verse and giving his thoughts on it. The class closed by singing hymns.

On Sabbath morning each child was reminded that it was Sabbath and they kept still. Each one sat down with his or her books until breakfast. Those who could not read were provided with pictures. After breakfast they were dressed for Sunday school at 11:00 a.m.. Lessons consisted of eleven verses a week. The older ones were given notes and expositions to read on the lesson Sabbath morning. The time until 3:00 p.m. was spent in reading. At 3:00 p.m. they assembled to worship. Dr. Whitman read a sermon and the children were expected to remember the text. Sometimes they would be asked to tell or recite parts of it. The evening was spent in reading. Dr. Whitman used this time to teach the commandments. A prayer meeting was held on Thursday night.

Marcus Whitman always hired someone to do the housework in the winter so as to give the children all the time to devote to their studies. In the summer, Mrs. Whitman and the girls did it. The forenoon was devoted to housework. Girls would go to the river all summer long for bathing every day before dinner. They frequently slept outside in the summer. The boys slept outside all summer.

Mrs. Whitman and the girls spent a lot of time rambling over the country in quest of flowers. Mrs. Whitman was interested in botany and she taught them the love of flowers. They each had a flower garden which they had to weed and care for. In the spring, they all spent their time in the garden planting. This done, they had the time to themselves to spend as they pleased. Sometimes the boys would bring the horses up for riding. At other times they would accompany the doctor in his visits to see the sick in the Indian lodges. Occasionally, they would pack a lunch and go on a picnic in the hills. Mrs. Whitman amused the girls with anecdotes and at the same time distributed pieces of calico to show them how to make rag dolls. Rag dolls were pieces of cloth rolled up with eyes, nose and mouth marked on it with a pen. Helen Mar Meek and Mary Ann Bridger would take pieces of board or a stick and carry it around on their backs for a baby, so Narcissa taught them to make rag dolls.

Elizabeth Sager had an Indian papoose doll given her by an Indian woman, bound up and dressed in deerskin on a papoose board. The hair was wool from a black sheep and the eyes were trade beads. Mrs. Whitman also gave each of them a string of beads to wear, with the understanding that the one who misbehaved had to return the beads to her. The doctor and his wife were strict disciplinarians. Mrs. Whitman was an excellent singer and she immediately began teaching the children to use their voices.

Their manner of living was very simple. Their meat in the winter was beef, and in the summer mutton and fish. Pork was seldom served. Unbolted flour, instead of fine flour, was used along with cornmeal. Tea and coffee were rare. The country abounded in wild fruits and a good garden supplied them with vegetables. Cakes and pastry were made only on holidays. There was, however, plenty of milk, butter and cheese.

Then came wash day at Whitman Mission. As early as 4:00 a.m. the help were led into the kitchen by Mrs. Whitman. Tubs and barrels were produced, with all the washing apparatus used on such occasions. The men and boys, with long aprons tied around them, brought water while the women washed and rubbed. Merry jokes passed freely and all went off in good humor. By school time, which was 9:00 a.m., the clothes were on the line. Wash day was fun for everyone.

The site at the Mission was rather unhealthy because of the evaporation of the alkaline ponds that lay around the place in the spring, and also by the close proximity of the Millpond. The children tended to be more or less afflicted with fever and sickness during the warm season.

The True Story of the Sagers

There have been several fictional stories and books written about the Sager family. These fictional accounts generally have been accepted as truth. The following is a brief factual account of the Sager story. A more complete, accurate account can be found in both SHALLOW GRAVE AT WAIILATPU by Thompson and STOUT HEARTED SEVEN by Frazier.

In the spring of 1844, Henry Sager packed his family and goods aboard a covered wagon and headed for the fabled land of Oregon. The Sager wagon joined the others of the emigrant train of that year and slowly the caravan pushed westward from Missouri. Mrs. Sager, already the mother of six youngsters and expecting her seventh, was not at all excited about going to the far West. She had already moved from Virginia to Ohio, then to Indiana, then to Missouri, in order to please her restless husband. Now she dreaded the thought of crossing the Rockies and making the long hazardous trip to the Pacific.

At the outset, the daily routine of breaking camp and moving the wagons into line was quickly established. But just as quickly, the Sager family was beset with difficult problems. Soon after starting out, Mrs. Sager presented her husband with a baby girl. While the mother was still regaining her strength, disaster fell upon nine year old Catherine, the oldest of the girls.

At Fort Laramie, Catherine caught her dress on an axe handle when she started to climb out of the moving wagon. She fell under the big moving wheels and her leg was broken in several places. Mr. Sager set Catherine's leg and did such a good job that Catherine had only a slight limp after it healed.

For the moment, however, the wagon box must have resembled an ambulance, with Mrs. Sager, the new baby, and Catherine all suffering from the jolts and bumps of the trail.

Yet, Catherine's accident had one good result. It brought Dr. Dagon into the lives of the Sagers. Dr. Dagon arrived after the leg had been set and checked the break. His help was to become even more important as the wagons moved westward. By the time the emigrants reached South Pass, the gateway through the Rocky

Mountains, Henry Sager was seriously ill with fever. His health steadily grew worse despite Dr. Dagon's treatment. By the time the old fur rendezvous of Green River was reached, the Sagers sorrowfully buried their father's body beside the stream.

The train had gone too far west for the Sagers to consider turning back to Missouri. Despite the fears of the unknown future, it was easier for the family to go on with the rest of the wagons. Mrs. Sager, not yet fully recovered from child birth and mourning her departed husband, now had all the respon-sibility for the seven children. She was not alone, however, because Captain William Shaw, who was the leader of that section of the wagon train, and Dr. Dagon made sure that the family was cared for. The doctor climbed into the wagon seat and drove the oxen the rest of the way to Oregon.

Slowly, the wagons lumbered along the Snake River and slowly, too, Mrs. Sager sank beneath the cares and sicknesses that hung on her. Overcome by illness, despair, and grief, she was not able to regain her health. She finally became delirious, and as Catherine sadly wrote, "at times perfectly insane." In the vicinity of present day Twin Falls, Idaho, Mrs. Sager said good bye to her children. She asked Dr. Dagon to take care of the orphans until they were safely in the hands of Dr. Marcus Whitman, the well known missionary in the Walla Walla Valley of what is now south-eastern Washington. Sorrowfully, the emigrants buried Mrs. Sager's body. The grief stricken children numbly climbed into the wagon, and Dr. Dagon guided the oxen toward the setting sun. The two boys, John 13 and Francisco 12, were old enough to take care of themselves. But the five girls, Catherine 9, Elizabeth 7, Matilda 5, Hannah Louise 3, and the new baby, needed the care of adults. Despite large families of their own, the women of the wagon train opened their hearts to the orphans and spared what time they could in taking care of the little girls. Several women on the train nursed the baby, so that it survived the weeks that lay ahead of them. This was only the second year that emigrants had taken their wagons all the way to the Columbia. Dr. Dagon, although he immensely enjoyed driving the wagon which had by now been reduced to a two-wheeled cart, was not particularly skilled in driving oxen over the treacherous trail of the lower Snake River. Perched on top of the cart, he urged the oxen on by swearing loudly when he thought that would help. The girls, crowded behind him, had been taught by their parents that swearing was not proper. Everytime the doctor uttered an oath, one of the girls would promptly kick him in the broad seat of his trousers to remind him of their presence.

In late October, 1844, the cart pulled into the yard of the Whitman Mission at Waiilatpu. Captain Shaw, who had ridden on ahead to alert the missionaries asked Mrs. Whitman to come outside and see her new children. When Narcissa Whitman ran out to greet the dirty, barefoot orphans, her eyes saw a pitiful sight. Dr. Dagon, his work of father and mother now ended, stood to one side of the cart. Emotion showed strongly on his face as Narcissa murmured soft words of compassion for the ragged, little girls. The two boys, overcome by weariness and relief, began to sob. Catherine, with her crippled leg, also broke into tears, and the smaller children stood dumbfounded and afraid, not knowing what would happen next.

The seven orphans had found a new home. Years later, the three oldest girls were to recall many times the loving care of the Whitmans. They were to remember too, that their survival through the wilderness was due largely to the unselfishness of Captain Shaw, Dr. Dagon, and the unnamed pioneer woman. Years later, Catherine wrote, "We were all taken care of by the company. There was not one but that would share their bread with us."

In July of the next year, Dr. Whitman obtained a court order in Oregon Territory which gave him legal custody of the children "until further arrangements could be made." But for all practical purposes, the Whitmans had found seven children and the Sager orphans had found a father and mother.

Three years after their arrival, in 1847, the Sager children again were orphaned when Marcus and Narcissa Whitman lost their lives when the Cayuse attacked the mission. The two Sager boys, John and Francisco, were also killed. While a captive of the Indians, little Hannah Louise died from sickness. The four surviving girls, after their ransom from the Indians by the Hudson's Bay Company, were moved to the Wilamette Valley in western Oregon where the American settlements were centered.

Years later, the three older girls, Catherine, Elizabeth, and Matilda, were to write and speak often of the trip westward and the events at Waiilatpu. They gave high praise to Captain Shaw, the wagon master; Dr. Dagon, who had befriended them; the emigrant women; and, of course, Dr. Marcus Whitman and his wife, Narcissa.

Appraisal of the estate of Henry Sager delivered to Marcus Whitman by Wm. Shaw on the 6th of Nov. 1844

3 yoke of oxen at @50 per yoke————150.00
The fore wheels of one wagon————13.00
One cow————37.50
One odd steer————29.00
One cow (excluding five dollars expended
in procuring her from the Indians)————20.00
3 chains and two yokes————10.00
1 ax————2.00
1 screw plate————3.00

Total————262.50 (sic)

June 25, 1845

Benjamin Nichols
Solomon Eads
Com. B. Magruder

SCIENCE

SCIENCE — Geology

As the pioneers traveled the Oregon trail they came across various landmarks which they used to identify their position along the way. Examples would be Chimney Rock (Nebraska) and Independence Rock (Wyoming). The Cayuse Indians also had a landmark rock that came from an Indian legend. It is located at Wallula Junction and is known as the "Ki-Use Girls" (see story below).

Integrate geology into your curriculum by doing some of the following activities:

1) Review the three basic types of rocks: sedimentary, igneous and metamorphic. Have examples of each rock type for students to handle and examine. Discuss the differences of these three rock types and identify the rocks which the pioneers saw or used. Various uses of different rocks could be discussed and researched. Groups can review and research types of rocks and write mini-reports.

2) Have the kids simulate Independence Rock by writing their names on a piece of butcher paper and including their own personal messages. Please remind students that writing on rocks is not an acceptable practice today and is considered graffiti and vandalism. Many of the rocks written on by pioneers are protected as part of state and federal parks today.

3) Talk about hardness levels of different rocks. (Example-Limestone is a very "soft" rock, while granites and basalt are "harder" rocks.)

4) Have students bring in their own rock samples and match these with class samples. Students can also do this matching activity blindfolded and use only their sense of feel (hands only) to match up rocks by examining rock surfaces.

5) Have the students write about various uses of rocks (in the past and present). How did the pioneers and Indians use rocks? How do we use rocks today? Have uses for rocks changed through time? What materials do we use today instead of rocks? Why has the use of rocks increased or decreased over time?

6) Retell the Indian story of the "Ki-Use Girls" and have the students develop and write their own version of this legend. (The Cayuse Indians, Ruby & Brown, pgs. 75-76.)

LEGEND OF THE KI-USE GIRLS

According to the Walla Walla Indians' tradition, the supernatural animal or the animal which has "medicine powers" is the wolf. Other Indian tribes attribute these powers to various animals such as the coyote, whale, eagle etc. The Walla Walla Indians were located in the southeastern portion of Washington, and the Ki-Use Girls or Twins is a legend about two extraordinary rocks on the Columbia River.

The wolf, the great medicine man, was walking home one day when he came across three beautiful Ki-use (Cayuse) girls. He fell desperately in love with them. The wolf watched as they carried stones into the river. They were trying to make an artificial cascade or rapid, to catch the salmon that would leap over it. The wolf secretly watched their operations throughout the rest of the day. But during the night, the wolf would come and destroy what they had built. He did this for successive evenings. On the fourth morning, he saw the girls weeping on the bank, and inquired what was the matter. They told him they were starving, as they could get no fish since they have no dam. The wolf then proposed to build a dam for them, if they would become his wives. The Ki-use girls consented or sooner die from the lack of food. The wolf built a dam using stones which stretched from one end of the Columbia to the other.

For a long time he lived happily with the three sisters (a custom very frequent among the Indians, who marry as many sisters in a family as they possibly can); but at a length the wolf became jealous of his wives, and, by his medicine powers, changed two of them into basalt pillars, on the south side of the river. He then changed himself into a large rock, somewhat similar to them, on the north side, so that he might watch them for ever afterwards. But what happened to the third sister? Did you not notice a cavern between the rocks where the river now flows? That is all that remains of her.

****This legend was written down by the artist, Paul Kane, as he made his way throughout the northwest in the 1840's. This was how the Indians of the Walla Walla and Cayuse tribes explained the rocks bordering the Columbia River near the present Walulla Junction.*

SCIENCE — Health

Compare diseases of yesterday and today. Mini-reports on various diseases would be appropriate. Reports could include causes of different diseases, numbers of people afflicted by various diseases, whether or not a disease was/is contagious, various symptoms, and available treatments or cures.

Diseases of Yesterday (During 1800's to early 1900's)

- Dysentery
- Measles
- Influenza
- Cholera
- Scurvy
- High Infant Mortality
- Low Life Expectancy

Diseases of Today

- Cancer
- Heart Disease
- Drug Abuse
- Alcoholism
- Obesity
- High Blood Pressure
- AIDS/Sexually Transmitted Diseases

SCIENCE — Soils

Initial Questions to ask Students:

Why did Marcus Whitman settle at Waiilatpu?

Why did he not establish the Mission closer to the Columbia River where access to supplies would be easier?

Why did he not settle closer to the Blue Mountains where lumber was more abundant?

Why did Marcus Whitman consider farming important in order for his mission to survive?

Why did he consider farming important to the Cayuse Indians?

Possible Activities:

1) Review different types of soil such as clay, sand, and rock.

2) Review difference in topsoil, subsoil and bedrock. (It helps to have samples of each soil type as well as a magnifying glass.)

3) During the spring, identify and research the crops that Whitman grew at the mission site. (These should be corn, wheat, squash, potatoes, tomatoes, peas, melons and other basic vegetables.) In groups, have the students plant these vegetables in a different soil type. Have students predict what will grow the best and in what type of soil. Verify whether predictions were accurate or not—discuss reasons for accurate or inaccurate predictions.

4) If possible, make adobe bricks using materials in the following combinations:

- clay soil and straw
- sandy soil and straw
- sandy soil only
- clay soil only

5) Predict which “adobe brick” will hold up best to weather and construct.

Adobe Brick Construction:

1) It will be necessary to make a mold to form the bricks. Whitman used a mold which measured 20" x 10" x 5". A mold can easily be constructed using pre-cut lumber.

2) Adobe is made best from clay soil mixed with straw. Mix the soil with water until it becomes quite thick.

3) Once the mixture has thickened, place it into the wooden mold.

4) Let it bake in sun for one to two hours (depending on weather and thickness of clay).

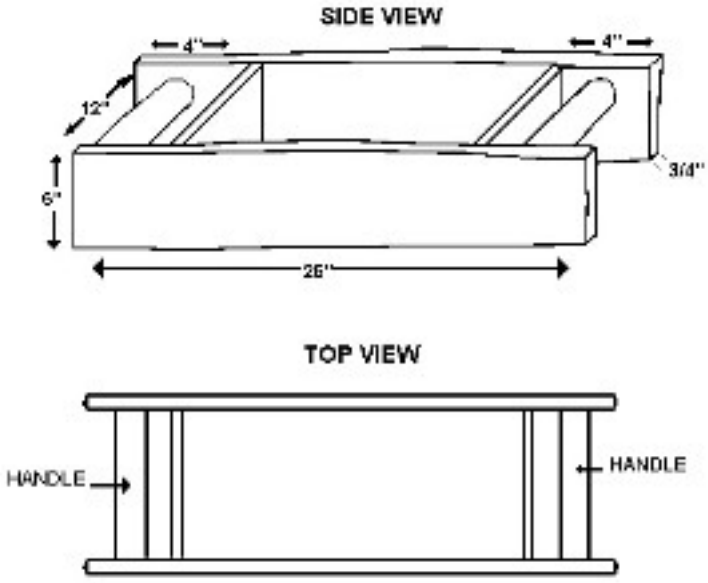
5) Once the clay has hardened, carefully take it out of the mold and lay this “brick” on end for an additional ten days before building.

*** An alternative method would be to scale down the adobe bricks to a more manageable classroom size. (Approximately 2" x 4") Additionally, other items could easily be used as molds rather than having to construct them from scratch.*

For example:

- *small milk cartons*
- *plastic blocks*
- *cardboard shoe boxes*
- *Tupperware containers*

From these smaller molds, smaller bricks would be produced, and it would be feasible to construct semi-scaled models of the mission buildings.



SCIENCE — Seasons

The early pioneers left St. Louis and Independence in early to late spring. They traveled the Oregon Trail and would arrive in Oregon in late fall.

- Why did they leave St. Louis when they did?

- Why not later when the water runoff in the rivers was not so high (as it would be later in the summer?)

- Have the students look into average rainfall and snowfall (precipitation) throughout a year in various locations in the United States.

- Which states receive more rainfall than other states?

- Which states receive less rainfall than others?

- What are some of the reasons different areas receive varying levels of rainfall (or precipitation?)

- Following the route of the Oregon Trail, determine and discuss various hazards or benefits of traveling during different times of the year.

Classroom Activities:

1) Talk about the relation of the sun to the earth. Review the tilt of the earth and its axis. Why do we have four seasons?

2) The Indians had a yearly cycle where in particular months they would perform certain activities. In the Cayuse section of this teacher's guide, there is a cycle showing what they did at various times of the year. Review these activities and discuss why they had this cycle. Did the pioneers have a seasonal cycle? Do we have a similar cycle today? Why or why not?

3) The Indians had no written language. Therefore, poetry as we know it today did not exist. Instead, the Indians used songs as a form of expression. Nature was extremely important to the Indians and the weather/seasons cycle dictated when certain songs were sung or new songs were created. Have students listen to traditional native songs (not to understand the language, but to listen carefully for the way the songs were sung—paying attention to the beat, rhythm, instruments, voices, etc...) The students then could perform their own songs based on nature/seasons, or other areas of personal interest.

4) To use in conjunction with the above: Have students look for modern day songs that have a nature/season theme. Compare their creations with the ones they found and discuss the differences.

5) Have the students work in groups of 2-3. With butcher paper, create a mural depicting a particular activity or activities occurring during a selected season. Make sure that all the seasons are being represented and upon completion, all the murals could be combined and displayed for discussion.

ART

There are many possible art activities and projects that students could perform. The following list contains just a few ideas.

1) Indian beadwork. Individual beading kits are available from the Whitman Mission site at a small cost. Beading may be a difficult project for some (suggested for intermediate-level aged children) but could be used as an optional art project or an ongoing activity with a parent/teacher helper. ***This project requires much patience and time.*

2) Have students construct a replica of the mission using a mixture of flour, salt and water. Use tempera paint to whitewash the outside walls and green paint for trim (colors used on the original mission). The roof was made from sod—various shades of brown could be used. Models could be made to scale, thus incorporating math skills. In addition, wagons and other wooden articles could be constructed out of balsa wood, toothpicks, popsicle sticks, etc.

3) Indian Cornhusk Bag. These bags would be very difficult to accurately replicate, however, a mock cornhusk bag could be easily made by drawing patterns on colored construction paper and piecing together to make a paper "cornhusk bag." The Cayuse always used geometric shapes in their designs. Geometric designs could be used by students when designing patterns. Tempera paint, small beads, colored yarn, etc. could additionally be used to compliment this art project.

4) Have everyone learn the steps of some basic hand sewing/stitching. This could be accomplished by darning old socks, mending old clothes, making a simple pot holder, or making small quilt blocks by hand. This project would give the students an idea of what it was like to be a pioneer, who had no electric sewing machines or much access to ready-made clothing.

5) Natural Dying. Some natural dyes could be produced by using plants native to this area. Students could experiment with various plants that produce different colors and could learn steps necessary to extract the dye from these natural substances. Pieces of cotton fabric could then be dyed. Various books on dying may be obtained through your local library or inter-library loan.

6) Have the kids make some rag dolls, similar to those with which the children at the mission played.

7) Have the students make a construction paper weaving of an Indian bag or garment. Different colored strips of construction paper can be "woven" together, creating various designs and patterns.

8) Make pencil sketches or paintings of Narcissa and Marcus Whitman. Pictures are available for kids to copy from or for the teacher to place on a transparency. A description of the Dr. Whitman may be found on our website at www.nps.gov/whmi/marcbio.htm and a painting of Mrs. Whitman in the Waiilatpu Press article: Are These the Whitmans? at www.nps.gov/whmi/arewhit.htm.

9) Make pencil sketches or paintings of Indian villages, the mission site, or of pioneers/Indians involved in activities.

10) The interior of the Mission house is unknown as is the interior of the Cayuse lodges. Students could design possible interior plans and compare various designs.

MATH

When you visit the Mission site make sure to bring rulers, yardsticks and string. This would be an excellent time to do some outdoor measuring.

1) The perimeter of the locations of the mission buildings are outlined with cinder blocks at Whitman Mission. Have the students measure the distance around each building. Various forms of measuring could be used. Students could work in groups. Dimensions of each building could be recorded and compared. An interesting activity would be to compare the sizes of mission buildings with sizes of present-day homes!

2) As an extension to the above activity is to have student use graph paper and draw the buildings on paper.

3) With measuring tapes or strings, have the students measure the circumference of trees at the site.

4) Determining age of trees. Obtain core samples from the local Forest Service Office. (These are free!) By counting rings, core samples clearly reveal the age of trees. By comparing various core samples with similar trees to those at Whitman Mission, students could estimate the age of the trees at Whitman Mission. A second way to determine the age of trees is to examine a cross-section from a log. Students add up the rings determine the age of the tree.

5) With the tree-ring samples, have students look up specific dates in almanacs and determine what significant events occurred on various dates.

6) Jack's Math — see below. Tie Jack's Math into the Oregon Trail by counting how many steps it would be to walk the 2000 mile Oregon Trail.

JACK'S MATH

One way of measuring distances is by counting your paces. But you need to know the length of your pace first.

Measuring Your Pace

1) Mark off 50 feet on the ground.

2) Starting with your toes on a starting line, pace the distance 10 times, counting the steps.

3) Divide the total paces by ten.
125 paces
10 times = 12.5 paces (average)

125 paces—divided by—10 times—equals—12.5 paces (average)

Divide 50 feet by average paces. This is your length of pace.
50 feet
12.5 paces = 4 foot pace

50 feet—divided by—12.5 paces—equals—4 foot pace

Personal Measurements

Name_____ Date_____

Address_____ Age_____

My height is _____ feet, _____ inches

My eyes are _____ feet, _____ inches above the ground.

My reach across, from tip of one outstretched hand to the tip of the other, is _____ feet, _____ inches.

The length of my forearm, from tip of little finger to elbow, is _____ feet, _____inches.

My hand span, from thumb to little finger, is _____ inches.

The breadth of my thumb is _____ inches.

The length of my index finger is _____ inches.

The length of my foot is _____ inches.

The length of my pace is _____ feet.

Distance from my _____ to _____ is exactly one inch.**

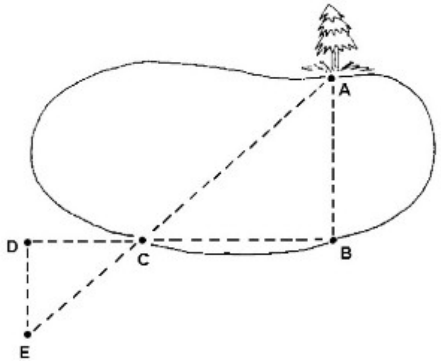
Distance from my _____ to _____ is exactly one foot.

Distance from my _____ to _____ is exactly one yard.

***Example: End of thumb to first joint. Must be de*

MEASURING WIDTH

Pacing Method



1) Note a landmark (a) on the other side of pond. Place a stick (b) where you are, exactly opposite the landmark.

2) Stand at stick and pace off 100' at a right angle to line (a-b). At this point place another stick (c).

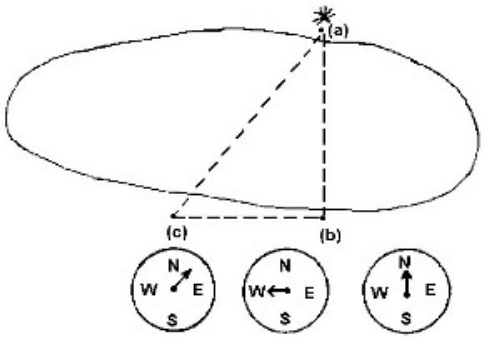
3) Continue pacing along this line for half as much distance as before (in this case 50'). Place another stick (d).

4) Make another right angle and walk until you can sight stick (c) and the landmark (a) in a straight line, then stop. With another stick mark this point (e).

5) Now line (d-e) is half the distance across the pond. Pace line (d-e). Multiply line (d-e) by two. This is the approximate distance across the pond (line a-b).

6) Replace sticks or rocks to where you found them.

Compass Method



1) Walk West until point (a) is exactly Northeast.

2) Sight compass North in line with tree.

3) Point compass North. Take compass reading across pond on landmark (a). (In example above North is across the pond). Place stick at point (b).

4) Turn (90 degrees) on the compass (in example this is a West). Now walk until the compass is halfway between the reading at point (ab) and the reading on the line you are now proceeding (b-c). (In the example this is NE.)

5) At this point (c), line (bc)=line (a-b). So pace distance of line (b-c) and this is the distance across the pond.

MEASURING HEIGHT

Indian Method

1) Walk away from the tree, bend over and sight its top between your legs. When you can see the top of the tree while in this position, stop.

2) The approximate height of the tree will equal your distance from the tree. In bending over, grasp your knees or your ankle.

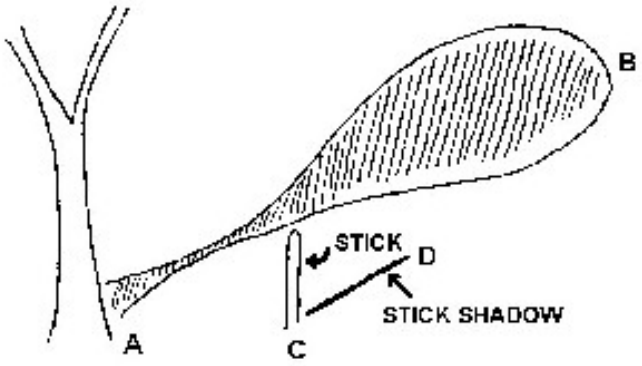
Stick Methods

1) Mark your height on the tree trunk.

2) Step back several spaces. Hold a stick up before you in an outstretched hand. Sight the height of your mark on the tree and mark this on the stick with your thumbnail.

3) See how many times this height goes up the tree. Multiply the number of times by your height. This is the approximate height of the tree.

Shadow Method



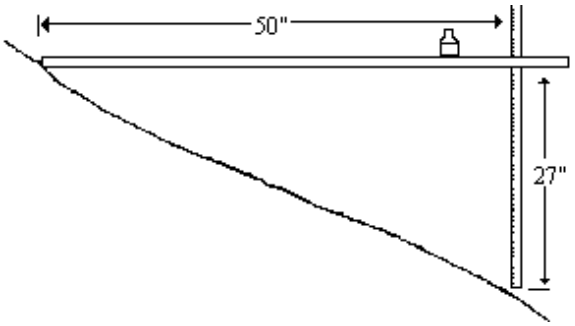
Formula:

Length of tree shadow (ab)
Length of stick shadow (cd)

x Height of stick
= height of tree

(Length of tree shadow [ab]—divided by—Length of stick shadow [cd]—times —Height of stick—equals—Height of tree).

MEASURING SLOPE



Percent of slope is the number of units the land falls or rises in 100 units of horizontal distance.

To measure percent of slope use a stick 50" long and a level, or bottle with water and a yardstick.

1) Hold yardstick in upright position. Place 50" stick on slope and raise free end until it is level. Note its distance above the ground.

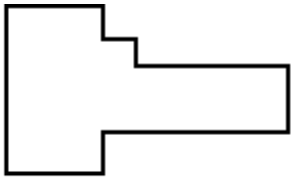
2) Read this distance in inches and multiply by two to get percent of slope.

***By knowing slope of land you can discuss what the best use of the land could be (farming, contour farming, pasture, wildlife, etc...) Get land use designations from Soil Conservation office.*

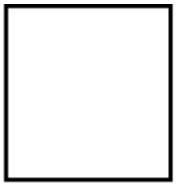
MEASURING WATER FLOW

L (length) = feet
W (average width) = feet
D (average depth) = feet
V (total volume) = L x W x D = cubic feet
T (time for float to travel L) = second
Rate of flow = L/T = ft. per second
Discharge = V/T = cubic feet per second

MEASURING AREA BY PACING



Mission House



Emigrant House

By pacing, find the perimeter of each house.

How do they compare? Which would have the most living space?

Blacksmith Shop

By pacing, find the square footage of the blacksmith shop.

Find sqare footage of the left hand room.

Eight people lived in this room. How many sqare feet did each person have to live in?

MEASURING CIRCUMFERENCE, DIAMETER, VOLUME AND BOARD FEET OF A TREE

Circumference: Use a tape measure. Measure around the tree at breast height.

Diameter: On the back of your tape measure, mark a line 3.14 inches from end of tape. Put a 1" mark there. From that mark, make another mark 3.14 inches farther down and place a 2" mark there. Continue doing this to the end of the tape. Each 3.14 mark represents one inch in tree diameter.

Volume: Volume of a cone equals 1.047—times—radius squared—times—height
or
pi—divided by—three—times—radius squared—times—height

Board feet: One board is a piece of lumber 1 inch thick, 12 inches wide and 12 inches long. This equals to 144 cubic inches. To find the total board feet in a tree, you divide volume in inches by 144 cubic inches.

Volume in inches = Board feet in inches
144 cubic inches (Volume in inches—divided by—144 cubic inches—equals —Board feet in inches).

This is the approximate total board feet in the tree. Usable or merchantable board feet is considerably less. You can get a volume table from the Forest Service. The Forest Service table gives you the volume according to the number of usable logs. Usable logs are 16 foot sections. So you would need to divide the tree height into the number of 16 ft. sections in your tree in order to use the table.

MAPS

Using maps to introduce or reinforce information is a great teaching aid. The following are a number of possible activities in which maps could be utilized in the classroom.

1) A map showing the different Indian tribes is included under the Cayuse section of the Teacher's Guide. Have students plot geographic locations of these tribes onto their own maps. Afterwards, have students perform research on the tribes looking for cultural differences between various tribes and research histories. Compare and discuss.

2) Obtain or create a map of the United States - from Missouri to the Pacific Coast. As you read from an Oregon Trail diary each day, have student plot the daily travels directly onto the map. At the end of the school year there could be the complete Oregon Trail route drawn onto the map. Also, have individual maps for students to plot the route. These individual maps could be filed inside their Oregon Trail folders.

3) Research the type of animals found at the Mission site. Some examples might be: coyote, bullsnake, cottontail rabbit, ducks, Canada goose, garter snake, gopher, Columbia ground squirrel, eastern grey squirrels, meadowlark, robin, magpie, crow, deer, and red-winged blackbird. Draw maps resembling the mission site or surrounding area and using various symbols, note the locations of animal sightings onto the map. Also, note habitat locations. An expansion to this activity might be to include the development of land around the mission site such as nearby neighborhoods, roadways, and malls. Related questions dealing with current development, possible community controls, possible further growth, further planned development problems could lead to continued discussions about land use and planning for further growth.

4) Design and construct a relief map of the general area and show the site of the Mission.

5) Study vegetation and rainfall maps of states along the Oregon trail. Have students transfer these data onto blank state maps. Compare existing vegetation to the existing rainfall and determine whether or not any relationships or patterns in vegetation and precipitation emerge. Regarding precipitation and available vegetation, what states and regions might have been the most difficult to travel through. The easiest? Why?

WRITING

Writing ideas are abundant regarding Whitman Mission. The ideas below are just a sample of what can be done to generate ideas in order to get students started writing on this general theme.

1) Narcissa constantly wrote to her family and friends. Either read aloud to students or have students read some of the letters that Narcissa wrote herself. This will enable students to understand the basic ideas of regarding what Narcissa wrote about to others, how she felt about events in her life, etc. Have students pretend that they themselves are Narcissa or Marcus Whitman and encourage students to write their own personal letters home. When letters are completed, they could be exchanged with another student and responses could also be generated. A continuous dialogue could develop throughout the school year.

2) During the winter months, read from the book, Coyote Was Going There, by Jarold Ramsey. Have students make up and write down their own stories and legends. (Coyote is the name of a particular character in Indian legends. These stories should be told only during the winter. It is said that, “a snake will crawl up your leg” if told during other seasons.)

3) Have students write short stories (individually or as a group project) and then substitute sign language for written words. Students can make up the sign language and perform stories in front of the class (using sign language only). See if other students can figure out the story line.

4) Perform a skit or a play about pioneer or Indian life. Props could be designed and constructed as an art activity and music could be taught during music class (if possible to incorporate with other staff).

5) Have students write reports on occupations of yesterday. Obviously, historical occupations were different than today, due in part, to advances in technology. A brainstorming session, followed by a library research activity session could begin this assignment. A variation would be to discuss and develop papers dealing with occupations of today that possibly will not be necessary in another hundred years.

6) Discuss necessary ingredients and steps involved in the preparation of traditional pioneer and Indian foods. Have students write about cooking techniques, create recipes and design steps for preparation and cooking of their dishes.

SPELLING

SAMPLE SPELLING WORDS FOR CHALLENGE

adobe
Alice Clarissa
blacksmith
bunch grass
Cayuse
cradleboard
emigrant
Fort Walla Walla
geese
gristmill
Indian
journals
lodge
measles
memorial
millpond
missionary
Narcissa
orchard
oxen
Presbyterian
rye grass
salmon
sheep
spinning
tipi
treaty
typhoid
Waiilatpu
Willamette Valley
yoke
agriculture
beads
board
camas
cholera
dysentery
epidemic
fur trapper
Great Grave
Hudson's Bay Company
irrigation
Lapwai
Marcus
medicine man
Memorial Shaft
mission
moccasin
Nez Perce
Oregon
papoose
religion
Sager
settlers
Spalding
tepee
tomahawk
tule
wagon
Whitman
wool

Some other projects that you can do with spelling could include the following:

1) Word Searches
2) Crossword Puzzles
3) Spelling Bees
4) Syllabication

PHYSICAL EDUCATION

TRADITIONAL GAMES

These games may be helpful in planning activities in physical education classes:

Children at Whitman Mission were expected to be active so most of their games were outdoors and very active. Such games included shinny, throwing pole through rolling hoop, tug of war, blind man's bluff, ball juggling, hopscotch, foot races, wrestling, swimming, etc.. Children made tops and dice out of wood and bone. They teetered on stilts, used beanshooters and flew kites.

Indians of all parts of the United States were also active game and sports participants and great athletes. Depending on one's tribe, a child may grow up playing handball, kickball, lacrosse, shuffleboard and quoits. They raced on foot and horse. Some games they played for fun; others were sacred and helped avert disaster or heal the sick. Shinny, ring-and-pin, and hoop-and-pole were favorite Indian games.

1) SHINNY

Games similar to field hockey, uses a leather-covered ball of the same size as that used for cricket and sticks, like golf stick, but not so heavy at the turn. There are two sets of players, each of which have their own base. One on each side is selected as a mounter. He places the ball at his base, and mounts it by driving it as far as he can with a blow of his shinny stick toward the opposite base. Points are scored by driving it all the way to the opposite base.

2) RING-AND-PIN

For this game, you need seven dew claws (hooves) from the feet of deer, strung on a thirty inch thong with a bone needle tied to one end and a piece of buckskin, perforated with one large and several small holes, at the other end. Swinging the seven hooves forward and up, the player tries to catch them on the needle. Or he tries to put the needle through a hole in the buckskin. Game is forty points. Threading the first hoof gave the player five points, the second hoof ten points, etc... The small holes in the buckskin counted four points; the large holes, nine. Deer hooves may be obtained through Moscow Hide and Fur (www.hideandfur.com)and Crazy Crow Trading Post (www.crazycrow.com).

3) HOOP-AND-POLE

You need level ground for this game. The Indians made hoops by soaking, then bending and tying a twig or sapling into a circle twelve inches in diameter. The hoops were wrapped in buckskin. One pole or lance needed for each player. Two at a time compete. One rolls the hoop past his opponent who throws his spear or pole. Impaling the hoop with the spear counted one point. Seven points was game.
Variation: On a l00 foot long course, two players, each having a lance run side by side. One rolls a hoop ahead of them, then they both throw their spears, sliding them across the ground ahead of the hoop. Object is to stop so that it rests with one edge on the pole; this gives the player one point. If the hoop rests over the point of the pole, it scored four points or game. The point of the pole could not go through the hoop.

4)Indians also made darts from corncobs, feathers and sharpened sticks by placing the feather through one end of the corncob and the stick through the other.

SOCIAL STUDIES

COMPARE AND CONTRAST

There were many differences between the Indian and the Euro-Americans. By breaking your students into small groups you can assign them a topic and have them do research on their respective topics. Suggestion: It might be a good idea to have various groups research an Indian version of life during the mission times (approx. 150 years ago) or present Euro-American version. Afterwards, the two versions could be presented, compared, and discussed. Writings and murals depicting various topics could be shared with others in the class. This guide contains a Compare & Contrast section that discusses cultural differences. Other topics of cultural differences and sample questions for students could include the following:

Shelter:

1) What was the primary difference between the Cayuse housing/shelter and that of the coastal or Plains Indians?

2) Why did Marcus Whitman use adobe material and not wooden materials for structures built at the mission site?

3) Describe the steps necessary to construct adobe bricks.

4) What is tule or bulrush? Where is it found? What is it used for?

5) Why did the Cayuse Indians live in temporary shelters?

6) Did the Cayuse Indians live in shelters during the entire year?

Food:

1) Did the Cayuse farm or cultivate any land?

2) What food did the Cayuse eat at different times/seasons of the year?

3) What did the pioneers eat on the trail?

4) How did the Indians make and maintain their fires? Was this method similar or different from the pioneers' method?

5) How much land did Whitman farm and what did he plant?

6) Why did Marcus Whitman want the Cayuse to farm the land?

7) What is a grist mill? How does it work?

Transportation:

1) How did the Cayuse carry or transport heavy items?

2) What type of tools and living materials did the Indians use?

3) How did the pioneers travel along the Oregon Trail?

4) What changes and improvements were made in the design of the covered wagon throughout the years of use of the Oregon Trail?

5) Did travelers along the Oregon Trail ride inside the wagons? Why or why not?

6) How did pioneers travel down the Columbia River? What were other options besides going down the river?

Medicine:

1) What was the name given to the Cayuse Indian medicine person?

2) What type of training did this medicine person possess?

3) In Cayuse culture, what could ultimately happen to a medicine person if one of his/her patients died?

4) How much training did Marcus Whitman have in medicine? Is the training Marcus Whitman received comparable to the training a doctor would need to practice medicine today?

5) Explain the medical procedures that Marcus Whitman used for various illnesses. Are these procedures similar or different that would be used today for the same illnesses?

6) Did these remedies differ from those of the Cayuse Indians? If so, what were the differences?

7) Which medical practices were most effective: those used by the Cayuse or the Euro-Americans? Why?

Clothing:

1) What types of clothing did the Cayuse Indians wear?

2) What materials were used to make Indian clothing?

3) What types of clothing did the pioneers wear?

4) What materials were used to make pioneer clothing?

5) What colors of natural dyes were available to the Indians and the pioneers? What was used to produce natural dyes?

6) Which type of clothing was more durable and warmer during the winter months—the pioneer or Indian clothing?

7) Was it possible for the pioneers and Indians to obtain pre-made clothing, or was it necessary to make all of their garments?

CULTURAL DIFFERENCES BETWEEN THE MISSIONARIES AND THE CAYUSE

1) The Cayuse believed that their doctors possessed supernatural power. The missionaries knew that doctors held no supernatural powers.

2) The Cayuse had a custom that if a doctor could not cure a patient then the relatives could seek revenge by killing the doctor (or Medicine Man). The missionaries were saddened by death, but they did not avenge a death by killing the doctor.

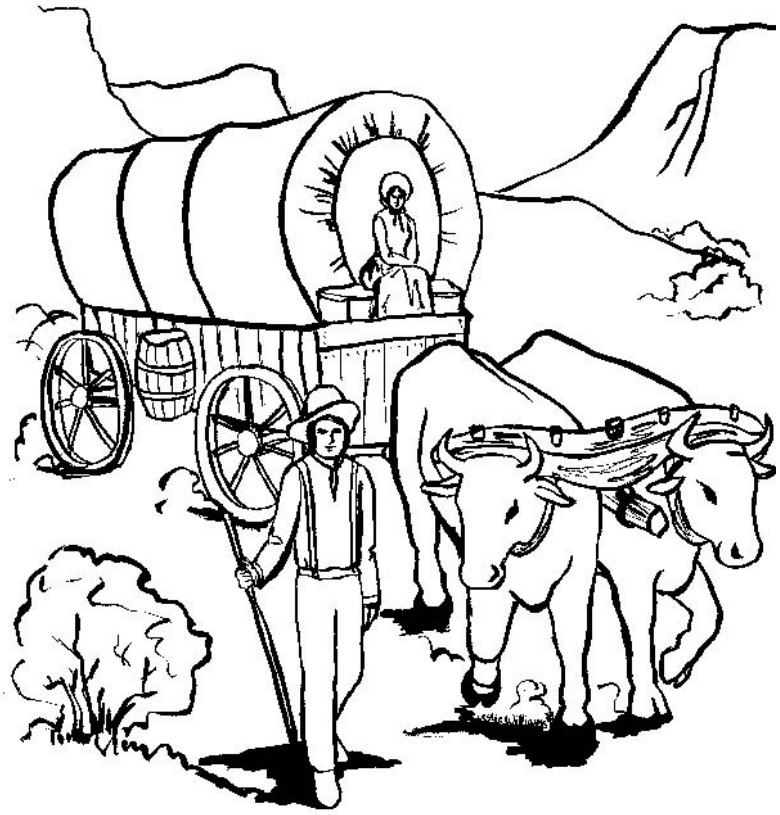
3) The Cayuse, especially the wealthy Cayuse, practiced polygyny (a man has more than one wife). The missionaries had only one wife.

4) Cayuse women, or slaves, performed all menial tasks. Missionaries split tasks.

5) The Cayuse people were nomadic. Their concept of land ownership differed from the Euro-Americans. They had loosely defined tribal boundaries and each band, or family group, had even more loosely defined boundaries. The Cayuse hunted and gathered food from the land. Fences and agriculture were foreign to them. Manual labor was considered to be for slaves and other tribes. After obtaining the horse, the Cayuse became shrewd traders and consequently, they traded more and hunted less. Missionaries glorified work. They put up fences and farmed the land.

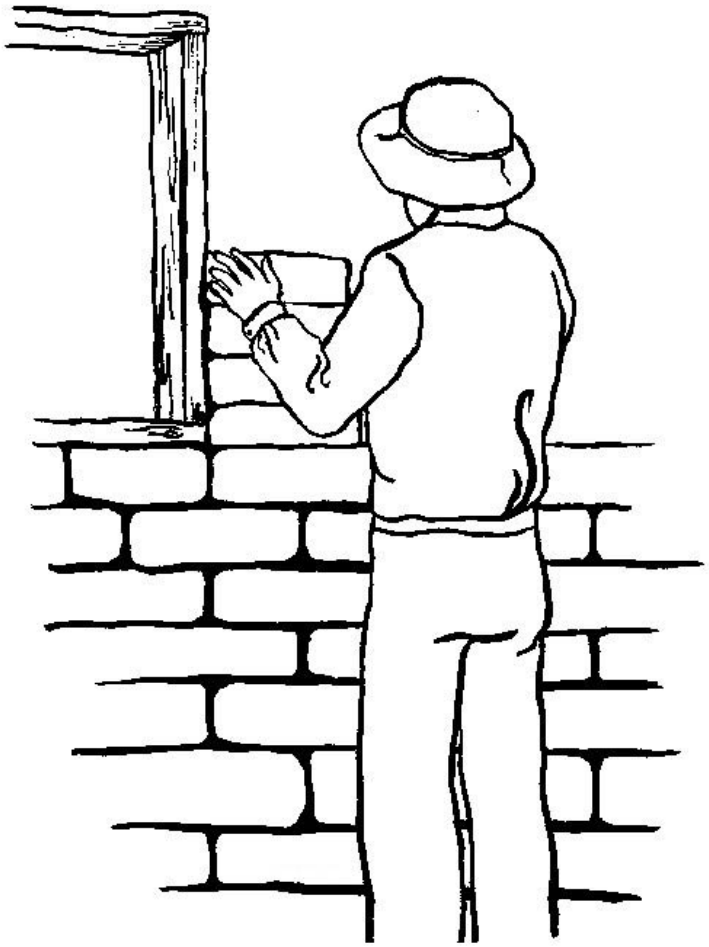
6) The Cayuse revered the land and its natural features; everything had a meaning in their legends and religion. The missionaries used the land for cultivation and profit.

When Indians moved camp they
packed their belongings on horses



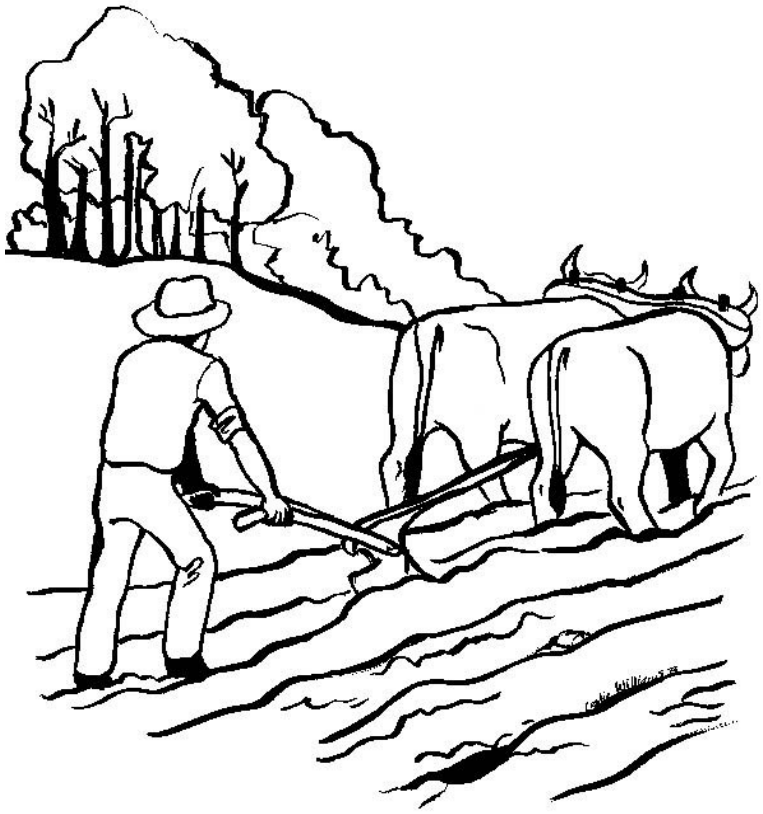
Most settlers used wagons to haul their belongings over the Oregon Trail.

The Indians lived in lodges made from reed mats and poles. Lodges could be moved to new hunting and fishing grounds.



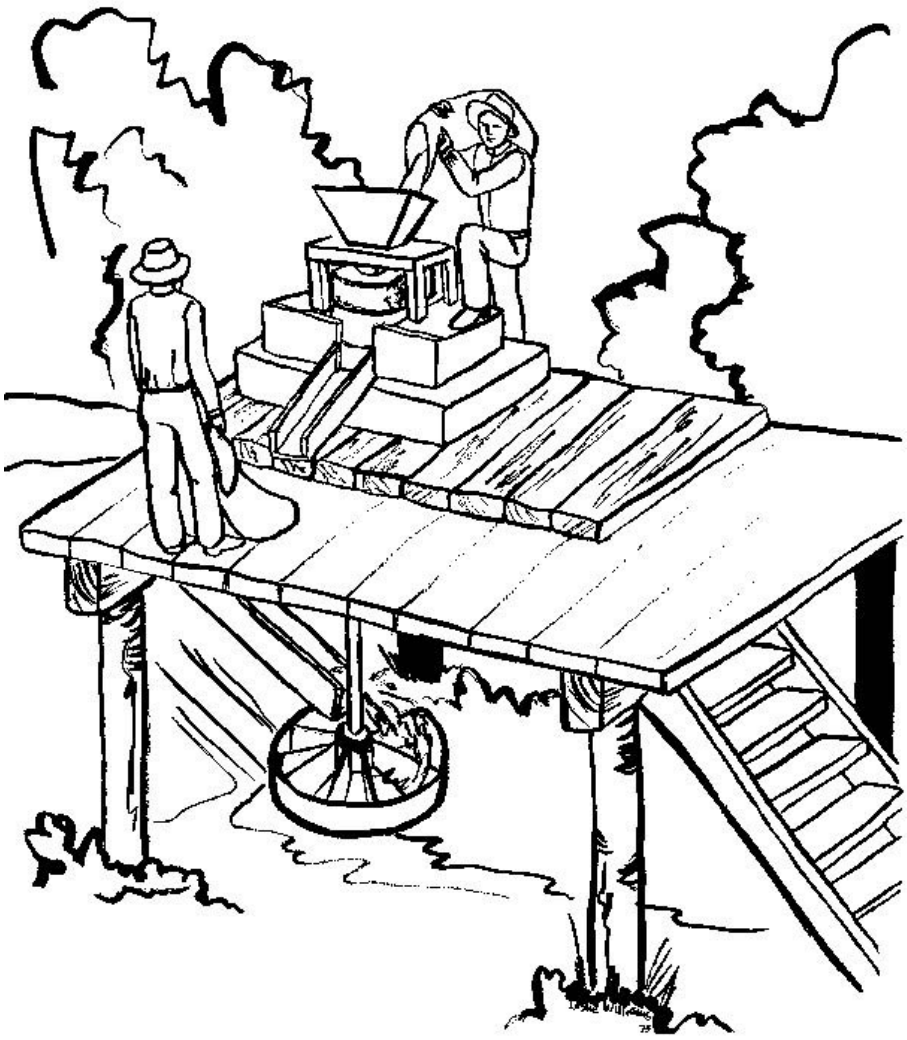
Adobe is dried mud.
The Whitmans built their houses from adobe bricks.
These houses could not be moved.

The Indians gathered seeds, fruits, and roots from plants growing wild.
Each year they could come back and gather more.

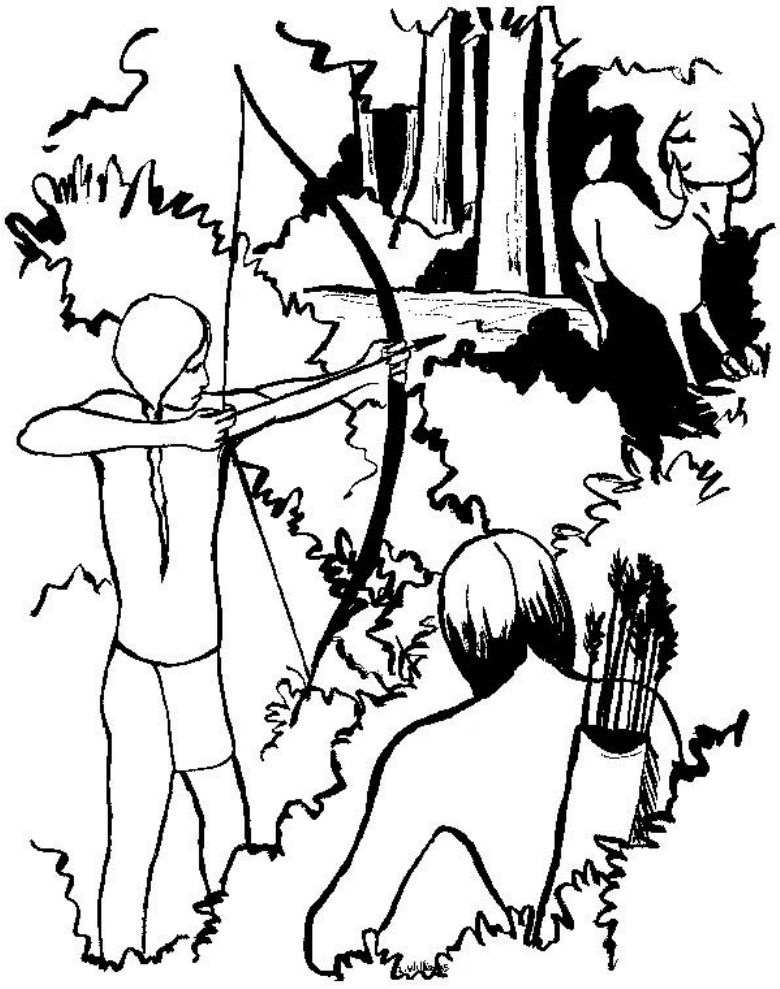


The missionaries plowed the land
and planted wheat, corn, and other crops.

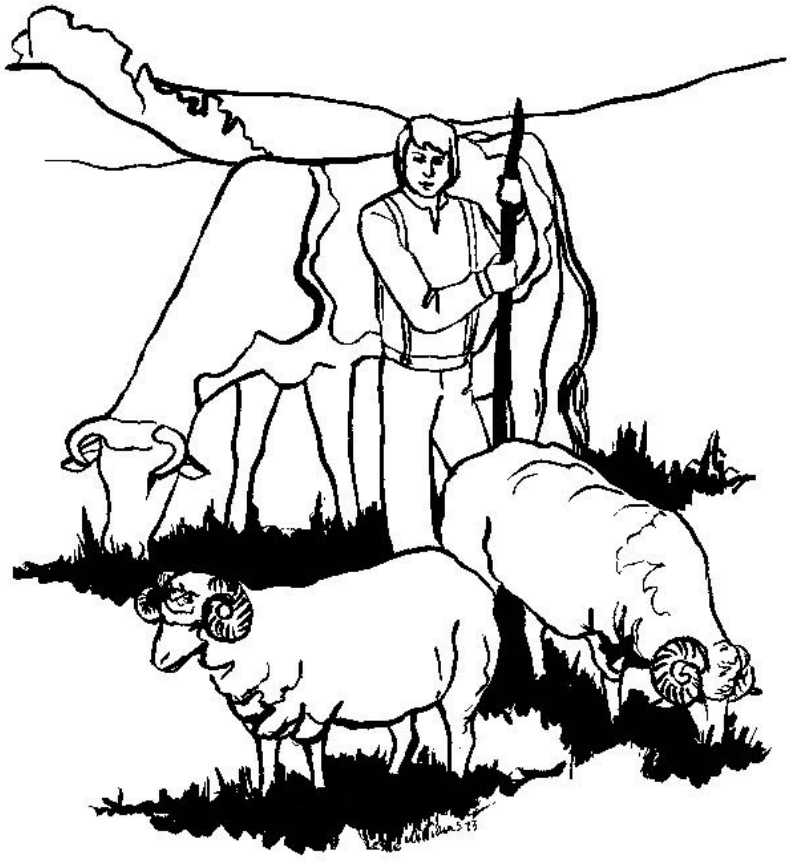
Indian women would use a mortar and pestle
to grind roots into flour.



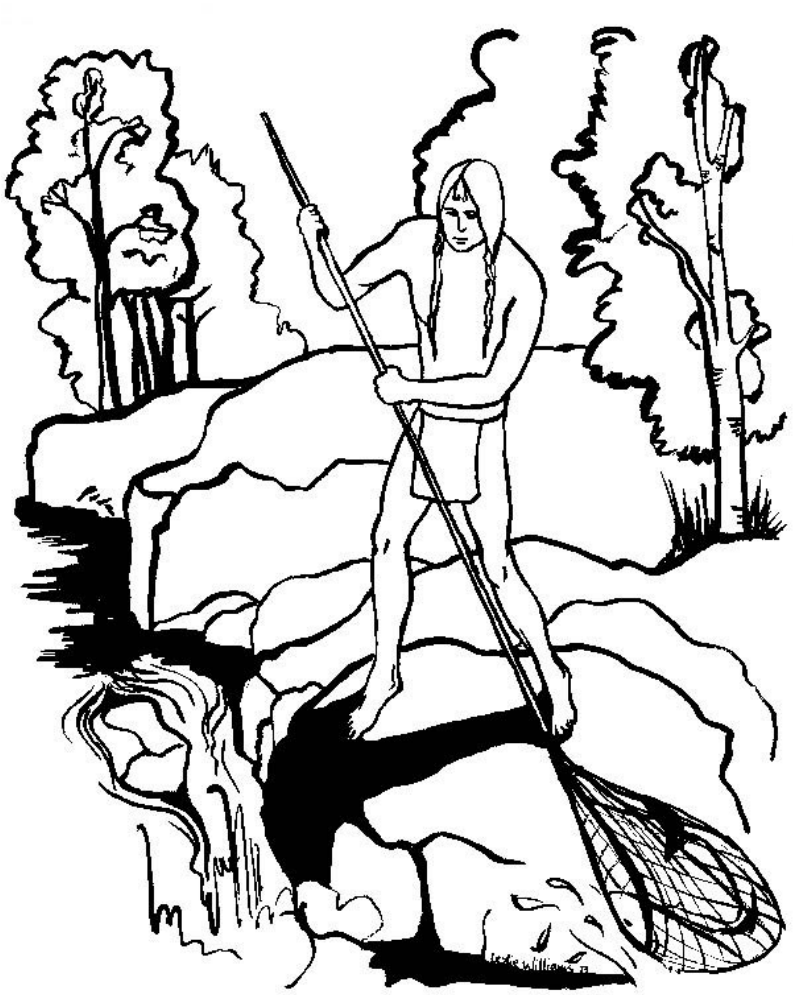
A gristmill was built at Whitman Mission
to grind wheat into flour.



Indian fathers would teach their sons how to hunt.



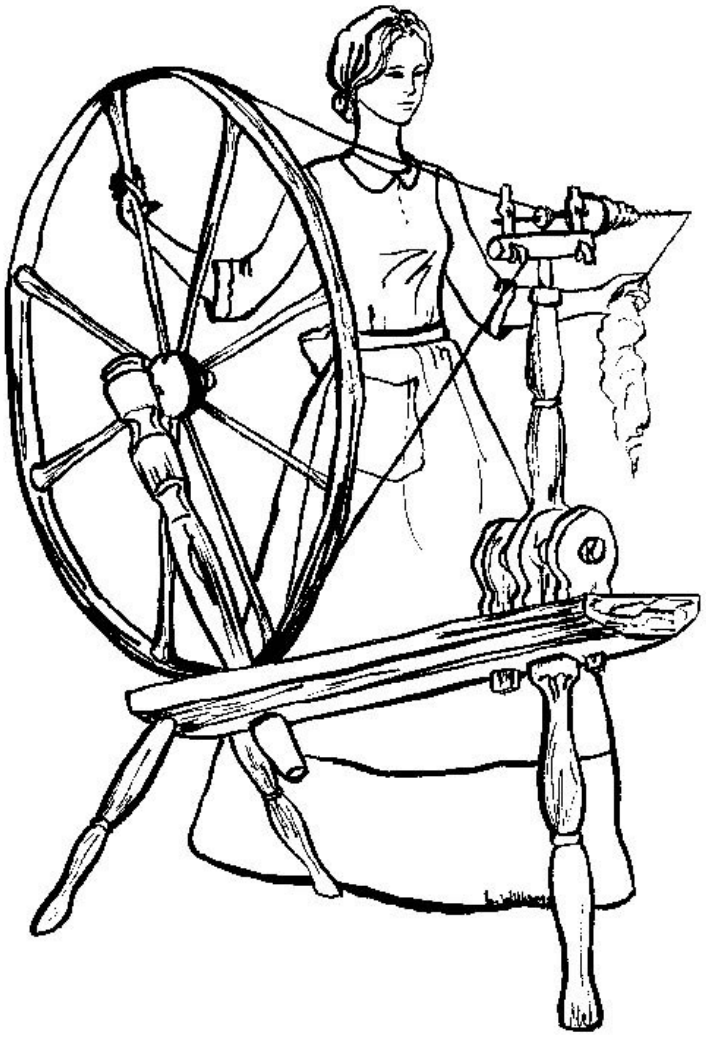
The children of the missionaries
learned to care for farm animals.



Nets were used by the Indian men
to catch salmon and other fish.

The missionaries would give the Indians
tools and other items in exchange for fish.

Indian women would scrape and tan deer hides.
The hides were used to make clothing.



The women at the mission would spin wool into yarn.
The yarn could be used to knit stockings and sweaters.

APPENDIX

Recipes

Sarah Smith's Meat Pies

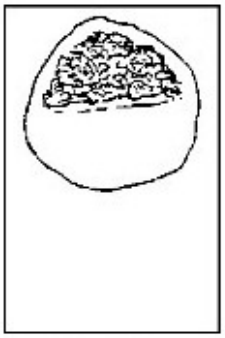


Figure 1

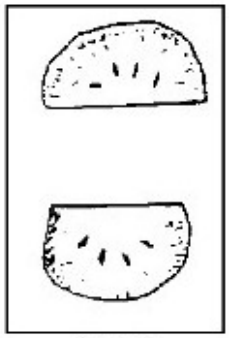


Figure 2

1 pound ground beef
Pastry sufficient for 2 crusts (About what you would use for a 2 crust pie).

Cook ground beef, breaking apart as it cooks, until it starts to lose its red color. Salt and pepper to taste.

Make your favorite pastry crust. Divide into 2 parts. Roll each part into a circle about 10 inches in diameter. Place on baking sheet. Spoon 1/2 of meat mixture over 1/2 of each circle leaving a 1 inch border around edge (Figure 1).

Moisten edge of pastry with water, fold unfilled half over filling, press edges together well to seal. Cut 3 or 4 slits in top to allow steam to escape (Figure 2).
Repeat with other pastry circle. Bake at 350 degrees for about 20 minutes or until nicely browned. Serves 4.

Narcissa's Camp Bread

1 cup flour
1/2 cup water
fat for frying

Mix water and flour together. Stir and knead to form a dough free from lumps.
Turn onto a lightly floured board, pat into a rough square about 1/2 inch thick. Cut into about 2 inch squares.

Melt fat (shortening, bacon fat, beef tallow, etc.) in heavy skillet (or dutch oven). Use enough to give the bottom a good coating. When a drop of water sizzles in fat, place dough square in fat. Cook at medium heat until lightly browned, turn and cook on other side. Serve at once.

The addition of 1 1/2 teaspoon baking powder and 1/2 teaspoon salt will give our modern tastes a more palatable product. Mix and cook in the same way as described above.

Sarah Smith's Buffalo Gravy

In a heavy skillet or dutch oven brown 1 pound of ground beef (or buffalo), breaking apart into chunks as it cooks. Cook until meat loses its red color. Salt and pepper to taste.

Stir in 4 tablespoons flour. Stirring constantly, add 2 cups of milk.

Cook until thickened. If too thick, add a little more milk. Adjust seasoning if necessary.

Sarah and her friends ate this dish plain, but you might like to try it served over hot toast biscuits, or in a baked potato.
Serves 4.

BOOKS

TITLE	AUTHOR	CLASSROOM USE
Travels in the Great Western Prairies, the Anahuac and Rocky Mountains and in the Oregon Territory	T. Farnham	Morning Diary/Seat work
Letters of Narcissa Whitman, 1836-1847	Narcissa Whitman	Reading/Writing
Grandmother Stories of the Northwest	Nashone	Reading/Writing
Stout Hearted Seven	Frazier	Reading/Writing
The Cayuse Indians	Ruby & Brown	Indian Names/History
Coyote Was Going There	Jarold Ramsey	Reading/Writing
Cobblestone Magazine		Class reading

The above books and others can be found at www.nps.gov/whmi/nwia.htm or the Whitman Mission Museum. It would be helpful to have these books on hand for reference purposes. Many of the books can be read by your students and will provide ideas for them to write their own legends and pioneer stories.

Please print the order form (located at: www.nps.gov/whmi/order.htm) to order any of the items listed. An order form may also be obtained by calling (509)522-6357 or writing:

Whitman Mission National Historic Site
328 Whitman Mission Road
Walla Walla, WA 99362

AUDIO-VISUALS AVAILABLE FOR LOAN TO SCHOOL GROUPS
16 MM FILM AND VHS VIDEO CASSETTE

THE WHITMANS AND WAILLATPUS
14 Minutes
16 mm or VHS
The story of Whitman Mission and the Waiilatpu Indians as seen through the eyes of children. Although designed for children, the film has been well received by adults. It deals with the major significance of the Waiilatpu area.

THE WHITMAN SAGA
10 Minutes
16 mm or VHS
The introductory slide presentation shown at the park. Tells the history of the mission, the Whitmans, and the Cayuse.

A MEMORY RETRIEVED
10 minutes
16 mm
A film detailing the construction of the covered wagon which is displayed at the Whitman Mission National Historic Site.

ECHOES OF THE PAST
20 minutes
VHS
Documents Nez Perce culture, past and present.

LAST SALMON FEAST OF CELILO
17 minutes
16 mm or VHS
This film documents the last Salmon feast held before Celilo Falls was covered by water backed up by The Dalles Dam.

PORTRAIT OF A PEOPLE
15 minutes
VHS
Official park film of the Nez Perce National Historical Park.

NOMADIC INDIANS OF THE WEST
Approx. 60 minutes
VHS
Video telling of the Native Americans of the American West who did not settle in permanent villages, but followed cycles of seasons and food supplies. Covers the Plains, Columbia Plateau, and Great Basin.

NOT JUST STONES AND BONES
18 minutes
VHS
Video by the Confederated Tribes of the Umatilla Indian Reservation teaching of old ways for cultural and archaeological resources training.

MORE THAN BOWS AND ARROWS
60 minutes
VHS

Documents the contributions of the American Indians to the development of the United States and Canada.

LEWIS & CLARK: THE JOURNEY OF THE CORPS OF DISCOVERY
Approx. 240 minutes
VHS (2 video tapes)
PBS film by Ken Burns. The video tells the remarkable story of the entire Corps of Discovery - not just the two famous Captains, but the young army men, French-Canadian boatmen, Clark's African-American slave, and the Shoshone woman named Sacagawea, who brought along her infant son. Excellent documentary!

JOURNALS OF LEWIS & CLARK
27 minutes
VHS
This film tells the story of the Lewis & Clark expedition which began near St. Louis in 1804 and follows them until they reach the Pacific Ocean in 1805. An excellent movie for groups studying Northwest History.

THE STORY OF THE OREGON TRAIL
Approx. 60 minutes
VHS
Chronicles the great 1840's trek across the American West. Rare photos, diary excerpts, and stunning footage tell a fascinating story of tragedy and triumph.

THE OREGON TRAIL
32 minutes
VHS
Video describing what people saw as they crossed the most famous trail.

THE PONY EXPRESS
16 minutes
VHS
The story about the Pony Express.

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Mormon Pioneer Trail (0382407806)
Mountain Men (0382404335)
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National Road (0382404270)
Oregon Trail (0382403134)
Plains Indians (0382405536)
Pony Express (0382403118)
Pre-Columbian North America (0382404475)
Toys of the Past (0382403738)
U.S. and Canada (0382403886)
Wheat (0382403177)

End of Teacher's Guide

TEACHER'S GUIDE EVALUATION FORM

We would appreciate it if you would take the time and evaluate the teacher's guide. Since this will be updated periodically, your suggestions and comments would be very helpful. Please take into consideration that this guide is directed towards all grade levels.

I am evaluating:
_____ Whitman Mission Teacher's Guide
_____ Oregon Trail Teacher's Guide

Circle the appropriate number with a "5" being excellent
1 2 3 4 5 General layout of guide contents (Readability and easy access to information)

1 2 3 4 5 Historical information presented clearly

1 2 3 4 5 Amount of historical information given

1 2 3 4 5 Classroom activities presented clearly

1 2 3 4 5 Classroom activities practical

1 2 3 4 5 Number of classroom activities included is adequate to support units

Grade level taught _____

Do you feel that the guide is appropriate for your grade level?
_____
_____

Is there any historical information which you feel is incomplete or not given?
_____
_____

Did you base your total curriculum around the Whitman Mission theme or were you only involved with particular sections of it? Please explain.
_____
_____
_____

Which sections did you find to be the most/least useful? Why?
_____
_____
_____
_____

Which classroom activities did you utilize & how would you rate them?
_____
_____
_____

Do you have any suggestions for additional classroom activities?

_____
_____

_____

Additional comments.....
_____
_____
_____
_____

Please mail your evaluation form to:

Whitman Mission National Historic Site
328 Whitman Mission Road
Walla Walla, WA 99362

Thank you,

Whitman Mission Park Rangers